

misc / Calif. / E92

California Indians - Bibliographical

misc./calif./E92

30/15

6

WRITE ONLY ONE TITLE ON THIS TICKET.

AUTHOR. (Specify the Author's name and initials.)	TITLE OF WORK WANTED. (Specify the title in brief and date of publication.)
Meyer, Sal	Nach dem Sacramento 1855
Book No.	(Name of Reader)
Desk No.	(Address)

See back of this ticket.

WRITE ONLY ONE TITLE ON THIS TICKET. 826

AUTHOR. (Specify the Author's name and initials.)	TITLE OF WORK WANTED. (Specify the title in brief and date of publication.)
Buechmann	Die Spuren der aztekischen Sprache in nord. Mexico &c. (K. Akel d. Wersch. 1859)
Book No. 333	(Name of Reader) C. Hart Merriam
Desk No. 224	(Address) 1919 - 16 St.

See back of this ticket.

WRITE ONLY ONE TITLE ON THIS TICKET.

AUTHOR. (Specify the Author's name and initials.)	TITLE OF WORK WANTED. (Specify the title in brief and date of publication.)
Möhlhausen	Wanderungen durch Baiern, Württen Nordamerika &c. 1860
Book No.	(Name of Reader) C. Hart Merriam
Desk No. 224	(Address) 1919 - 16 St.

See back of this ticket.

WRITE ONLY ONE TITLE ON THIS TICKET. 824

AUTHOR. (Specify the Author's name and initials.)	TITLE OF WORK WANTED. (Specify the title in brief and date of publication.)
Meyer, e.	Nach dem Sacramento 1855
Book No. F 865 m6	(Name of Reader) C. Hart Merriam
Desk No. 224	(Address) 1919 - 16 St.

See back of this ticket.

WRITE ONLY ONE TITLE ON THIS TICKET.

AUTHOR. (Specify the Author's name and initials.)	TITLE OF WORK WANTED. (Specify the title in brief and date of publication.)
Hauser	Die dem Wandervogel eines österr. Vertessers. 2 Bde. 1859
Book No. m h 418	(Name of Reader) C. Hart Merriam
Desk No. 224	(Address) 1919 - 16 St.

See back of this ticket.

WRITE ONLY ONE TITLE ON THIS TICKET.

AUTHOR	TITLE
Pinat, A.L.	Voyage dans l'Arizona 1877
Book No. F 811 P 64	(Name) Mrs. Merriam
Desk No. 135	(Address) 1919 - 16 St.

SEE RULES ON BACK OF THIS TICKET

WRITE ONLY ONE TITLE ON THIS TICKET. 816

AUTHOR. (Specify the Author's name and initials.)	TITLE OF WORK WANTED. (Specify the title in brief and date of publication.)
Brinton	The American People. 1891
"	Humboldt's Am. Languages. Chica. 1885
Book No.	(Name of Reader) C. Hart Merriam
Desk No. 224	(Address) 1919 - 16 St.

See back of this ticket.

WRITE ONLY ONE TITLE ON THIS TICKET.

AUTHOR. (Specify the Author's name and initials.)	TITLE OF WORK WANTED. (Specify the title in brief and date of publication.)
Mohr, E.	Reise und Jagdbilder aus der Südde. Californien &c. 1868
Book No.	(Name of Reader) C. Hart Merriam
Desk No. 224	(Address) 1919 - 16 St.

See back of this ticket.

WRITE ONLY ONE TITLE ON THIS TICKET.

AUTHOR	TITLE
	Soc d'ethnographie
Book No.	(Name)
Desk No.	(Address)

SEE RULES ON BACK OF THIS TICKET

WRITE ONLY ONE TITLE ON THIS TICKET. 825

AUTHOR. (Specify the Author's name and initials.)	TITLE OF WORK WANTED. (Specify the title in brief and date of publication.)
Knortz, C.	Märchen & Sagen der Nordamerikanischen Indianer 1871.
Book No. F 98 F 64	(Name of Reader) C. Hart Merriam
Desk No. 224	(Address) 1919 - 16 St.

See back of this ticket.

WRITE ONLY ONE TITLE ON THIS TICKET.

AUTHOR. (Specify the Author's name and initials.)	TITLE OF WORK WANTED. (Specify the title in brief and date of publication.)
Möhlhausen	Reisen in Felsengebirge Nord-Amerikas &c. 2 Bde. 1861
Book No.	(Name of Reader) C. Hart Merriam
Desk No. 224	(Address) 1919 - 16 St.

See back of this ticket.

WRITE ONLY ONE TITLE ON THIS TICKET. 822

AUTHOR	TITLE
	Actes de la Soc. Philologique, Paris 1875 to 1877.
Book No. 39/1096	(Name) C. Hart Merriam
Desk No. 135	(Address) 1919 - 16 St.

SEE RULES ON BACK OF THIS TICKET

"Scenes among the Indians of California". — Hutchings'
California Magazine, San Francisco, 433-446, April, 1859.

Article contains general Indian information, customs,
burial, food, and so on. Illustrated. No tribal names.

"Scenes among the Indians of California". — Hutchings'
California Magazine, San Francisco, 433-446, April, 1859.

Article contains general Indian information, customs,
burial, food, and so on. Illustrated. No tribal names.

"California Indians and their Food" by B. B. Redding.
In The Californian, Vol. IV, No. 23, 442-445, Nov. 1881.

"A White Medicine-Man" [Major James D. Savage] by James O'Meara.

In the Californian, Vol.V, No.26, 150-157, Feb. 1882.

"Indian Dances in Northern California" by Lucy Sargent.

In The Californian, Vol.I, No.5, 464-468, May 1880.

"How the Yo-semite Valley was Discovered and Named". By
L. H. Bunnell. --Hutchings' California Magazine, San Francisco,
498-505, May, 1859.

BIBLIOGRAPHY

The following note is from the
Missouri Republican, March 16, 1826:

"We observe by an advertisement
in a Knoxville paper, that a citizen
of that State proposes to publish, by
subscription, 'A Journal of the
Tennessee Caravan, which left Jackson
on the 1st of April, 1825, for Santa
Fee, New Mexico, with the return
Caravan to Missouri; connected with
observations on the trade of the
Internal Provinces with the United
States, Customs, Manners, &c. of the
Inhabitants; some observations on the
Government, Religion, and Internal
Resources of the country, to which is
annexed a description of the Territory
of the United States, West of the
Rocky Mountains; with some account
of our infant Fur Trade in that quarter--
also an account of the Komanchee,
Apachee, Kio, Navaho, Utaw and Snake
Indians, ' &c. &c.

From a private source we learn that
the character of the author justifies a
reliance on the authenticity of the work .
. . . --Missouri Republican (from Nat. Int.)
March 16, 1826.

C.S. Rafinesque in an article 'On the Panis Language and Dialects' (Cincinnati Literary Gazette, 2: 50-1, Aug. 14, 1824) states that the "Comanche tribes are [p.50] branches of the great Shoshonee nation, and their language dialects of the Panis language"; and that the "Guaicurian nation ^[Lower] of California is also a branch of the Shoshonee".

To substantiate these statements Rafinesque gives comparative vocabularies of 12 words of Comanche and Shoshonee (from Long's Travels), and 9 words of Comanche and Guaicurian (the latter from Gebelin).

BIBLIOGRAPHY

The following note is from the
Missouri Republican, March 16, 1826:

"We observe by an advertisement
in a Knoxville paper, that a citizen
of that State proposes to publish, by
subscription, 'A Journal of the
Tennessee Caravan, which left Jackson
on the 1st of April, 1825, for Santa
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Caravan to Missouri; connected with
observations on the trade of the
Internal Provinces with the United
States, Customs, Manners, &c. of the
Inhabitants; some observations on the
Government, Religion, and Internal
Resources of the country, to which is
annexed a description of the Territory
of the United States, West of the
Rocky Mountains; with some account
of our infant Fur Trade in that quarter--
also an account of the Komanchee,
Apachee, Kio, Navaho, Utaw and Snake
Indians, ' &c. &c.

From a private source we learn that
the character of the author justifies a
reliance on the authenticity of the work .
. . . 2--Missouri Republican (from Nat. Int.)
March 16, 1826.

BIBLIOGRAPHY

ESKIMO of POINT BARROW, ALASKA

John Murdoch. List of works consulted [concerning the
ethnography of the Point Barrow Eskimo], ~~241x~~

9th Ann.Rept t.Bur.Eth.for 1887-88, 20-25, 1892.

Mag. Am. Hist vol. 8, 254, 1882
Zatschut

Zatschut - Adjectives of Color in Ind. Langs.
Am Nat. 13:475-485

Tuthill, Franklin. - History of Calif. 1866.

Contains some Indian matter, particularly about the so called 'Indian wars' & their causes, & other abuses (358-368; 635-637).

Also a few names of tribes: Bolgeres ^{p. 300,} [Bolbones];
Chocuyens, p. 301; Suisunes p. 301; Yolo & Yoloy, 301.
Colusa 303; Shasta 303 [all carded].

Look up Latham's various
public. for early spellings.

Indians of Louisiana + Mississippi

Natchez + Chitimachas

Du Baty - Hist La. 1774

Also contains on wars with Chickasaws
and Choctaws

Reflections on causes of wars
in Louisiana (Chap. XIV) &c.
Extirpation of the Natchez in 1730 &c

Names of Nations &c

The Narrative of the Willamette Exped. is full
of important matter on Indians of
California, Oregon, + Washington + western Idaho.
California references (mainly Sacramento Valley by
Ringgold in Sept. + Oct. 1841) are in Vol. V, pp. 173-176, 178,
180-181, 183, 184, 185-9, 192 (with fig. baskets, &c), 208.

References relating to California end of Lt. Emmons' trip from Willamette Valley
across Unfog + Rogue River + etc. + over Sisliyas (called Boundary Mts.) + Shasta
Valley (called Klamath Valley) + down to Sacramento are on pp. 238-240 (Shasta
Valley), 242-244 (Kinkla tribe, head of Sacramento Valley), 246, 247.

Vol. IV contains an important figure. It is a tailpiece to Chap. XII, p. 440,
+ shows 5 baskets. One of these is a Shoshonish, one is a Shasta
hat, + one is a small very handsome oval imbricated basket now in the
National Museum + figured by Mason in pl. 45 of his Aboriginal American Basketry, 1904.

Scenes in the Valley of California
Hutchings Calif. Mag. III, 481-493, ^{May} 1859.

The Topography of California
by John S. Hittell. - Hutchings Calif.
Mag. III, 353-357; Ibid 420-422, 1859.

How the Yosemite Valley was discovered
+ named. - L. H. Burwell
Hutchings Calif. Mag. III, 498-504
May 1859.

Reminiscences of Mendocino
(Humboldt Coast; Mendocino Reminiscences)
Ibid III, 146-160, (Oct. 1858) 177-181, 1859.

George Sibley Ms. Rept. or Journ. of
Expd. to northern Calif. with map
and 'sundry vocabularies' &c.

Referred to in letter from Redick McKee to
Indian Comm. dated San Francisco March
1, 1852 - Senat. Doc. 4, p. 294, ⁴²⁹⁵⁻⁶¹ official decision, 1853 -

Butter look up -

Calif.

Rept. of Gen. P. F. Smith &c -
military + Indian affairs.

Senat. Ex. Doc., 32^d Cong. 1st Sess.,
Vol. 1, No. 1, 851 (or 1852)

1701:

Kino

A map of the region about the upper part of the Gulf of California and lower Colorado, in 1701, by Rev. Pere Eusebio Francisco Kino, Jesuit. It is reprinted in Annual Report, Smithsonian Survey for 1878, Appendix NN, p. 226, 1878.

On this map are the names of a number of Indian tribes, including the Yumas, Cocamarcas, and Apaches.

On the peninsula of lower California, from the south north, are the Guinies, Quiquimas (opposite head of Gulf), and Bagiosas. North of these still, & west of the Colorado River are the Hoabonomas (opposite to Yumas) and Cutganes.

Books to be read:

Hakluyt's Voyages, III, 128-132 - lower Colorado.
Probably Cocamarcas & Yumas

Venegas' California. Trans. J. G. C. Adlung. I, 57-58
lower Colorado River Indians -

Barthlett, Personal Narrative. II, 178 &c.
History of Colorado River &c.

Fremont
Whipple, Lt.

Gus, "

Sitgreaves

all Pacific R.R. Repts. (Calif. parts)

Taylor in Calif. Former

Taylor's Life Illustrated

Bledsoe - Indian Wars.

Robinson Hist Calif.

Important book to get:

Calif. Message + Correspondence 1850.

31st Cong. 1st Sess. House Doc. 17.

Calif + New Mexico - Message from
to President &c. transmitting &c in answer
to House Resolution of Dec. 31, 1849, on
Calif + New Mex (pub. 1850.)

Contains matter on Calif Indians +
also maps -

For Red River tribes + tribes of
adjacent territory, see an admirable
+ most important paper by Dr. John
Sibley, entitled 'Historical Sketches of
the Several Indian Tribes of Louisiana
South of the Arkansas River. 1806.

This paper was transmitted to
Congress as part of a 'message from the President
of the United States' by President Jefferson
on Feb. 19, 1806, and accompanied a report
by Capt. Meriwether Lewis with forming
the first part of the 'message'.

Katham - Trans. Philolog. Soc. Lond. 1856

" Ofuscule 1860

" El. Comp. Phil. 1862.

Latchet - Mag. Am. Hist. 1877

- Beach, 2d. Misc. 1877.

Schoolecraft. Ind. Tribes 1853

Hale - U. S. Expl. Exped. 1846

Calif. Inds. Rept of Gen. P. F. Smith 45
containing material
Indian affairs - Senate Ex Doc. Vol. 1, No 1, P. 137. 1851-2
1st Session 32d Cong

Inds. Med. & Calif. - Disfranchisement 1, 1, 18

Ind Agts. Calif. 9, 61, 1

Land Claims in Calif. 10, 104, 1
4, 26, 1

Alex. C. Anderson (late of Hudson Bay Co.) - Notes on the Indian
Tribes of British North America, and the Northwest Coast.
Historical Magazine, VII, no. 3, 73-81, March 1863.
Important article, full of meat. Has much on SE
Alaska & Alaska.

Calif. Indians

Matter in Rept. Commr.
Indian Affairs for
1858, and for 1859.

Rept. of Special Commissioners, J. W. Powell & G. W. Myall,
on the conditions of the Ute Indians of Utah; the Pai-utes
of Utah, northern and southern Nevada, & SE. Calif.; the
To. si-utes of Utah & Nevada; the NW. Shoshones of
Idaho & Utah & the western Shoshones of Nevada & c.

Wash. Govt. Printer. 1874

Important work:

A. Duhaute-Cilly. - Voyage autour du monde, 2 vols. Paris
1834-5.

Contains much on missions and on Indians
in various parts of the State, but little or nothing
on tribal names.

Contains lithograph plates of several missions and of
San Francisco & Monterey, and of Bodega in 1828.

Should be carefully read & abstracted.

First vol. largely on lower California.

Some natural history.

Albert Gallatin

Synopsis Indian Tribes in Territory of the
U.S. & British & Russian ~~frontiers~~ ⁱⁿ N. Am.

Archaeologia Americana, II, 14.

I N D I A N S

BOOKS TO BE READ FOR INDIAN MATERIAL:

PARKER'S 'Exploring Tour Beyond the Rocky Mts'.

BRYANT'S 'What I saw in California'.

Fremont's Exped. - contain much on Indian language,
including some notes of value.

Schoolcraft
Bancroft

Books in 2^d story hall over library door

Hist. Mendocino County, Calif. by Lyman L. Palmer
San Francisco, Alley, Bowen & Co. 1880.

Contains good descriptions of numerous valleys +
other natural features (87-91 + numerous figures).

Also a chapter on the Indians of Mendocino Co. (167-173),
containing many names of Ruins + valleys + some
of tribes.

Lib. Cong.

Historical & Descriptive Sketch of Sonoma County,
Calif. by Robert A. Thompson. Phila. 1877.
(with map).

Topography 4-7.

Towns 50-56, ⁷⁰ 87-103.

Lib. Cong.

Murr (C. S. von). - Journ. zur Kunstgeschichte
und allgem. Litteratur. vol. 12, 268 (Duern) 178-!

Murr (C. S. von). Nachrichten von verschiedenen
Ländern des Spanischen Am. vol. II, 1811.
(Duern 389-430; 394-397.)

Pimentel (Francisco). - Cuadro Descript. y Compar.
de las Lenguas Indigenas de Mexico. vol. 2, 1865.
(Calif. Legation - vol. II.)

EXCURSION TO CALIFORNIA BY WILLIAM KELLY, 2 VOLS, 8° ,LONDON,
1851.

Contains numerous geographic names and notes on Elk, Deer,
Black Bear, Grizzly Bear, and other natural history matter passim;
also matter on Indians.

Kelly entered California by crossing the Sierra from the
Carson country in 1849, and worked mainly in the Sierra foot-
hills and up the Sacramento Valley.

Chloris, Louis. - Voyage Pittoresque

Autour du monde, Paris, 1822. Folio.

Contains large plates of Indians
of Calif. seen at Missions,
including baskets of extraordinary
designs, remarkable headdresses
(some of colaptes feathers + others), etc.

Enumerates 18 tribes (apparently
all seen at Mission Dolores):

Tribe speaking same language and most numerous at Mission	Tribe living along Sacramento River and speaking same language:
Guimer	Khoulpouni
Outchiouns	Kosmiti
Olompalis	Bolbonès
Tamals	Khalalons
Sonons	Oumpini
speaking other languages	Lamanès
Saklans	Apatamnès
Souissoune	Pitemèns
Ouloulatines	
Noumpolis	
Tribe living in mts.	
Tchlovoni	

[Copy in Libr. Cong.]

Gibbes - Observations on Indian

Dialects of Northern Calif.

was published in 1853. It was
noticed by Latham in same year.

Proc. Philological Soc. London for
1852 & 1853, VI, London, p. 84, 1854.

A. H. Keane. - Ethnography and Philology of America.
appendix to Bates, Central America, the West Indies,
and South America. (Stanford's Confid. Geog. & Travel).
London 1878 (ff. 443-545: N. Am. 460-482).

Based mainly on Bancroft, Native Races, 1874-1875.
contains no new matter on west am. tribes so
far as I saw - com)

June 1909.

A new magazine Twentieth Century
in Calif - by S A Barrett
Am Anthropol. NS 5, 730, 1903

The Pomo in the Sacramento Valley
of Calif - S A Barrett -
Am Anthropol. NS 6, 189-190, 1904.
Haw Cr

Professor Vater

Mithridates or Allgemeine Sprachenkunde

also separate treatise on Population of America.
(letter not seen yet)

Tutthill, Franklin - History of California. S.F. 1866
matter on Indians: ^{with table/summary} 300, 301, 358-368 (Warstapner)

Latham - Afuscula. 1860.
(R.S. Latham)

Copy in ~~Don~~ ~~Russian~~ ~~etc.~~

Humboldt. - essai fol. T. I. Paris, 1811
T. II, 445^{ms} - 6^a. (4^o, p. 321)

Chamisso (Bd. III) p. 23, 24, 528^{ms}, 565^{ms}

Bartlett. - Personal Narrative, II, 27-28.

Dana. - 630^{ms} - 633^{ms} (vol. VI?) 221^{ms} 631, 222

Coulter, Jr. John [Vocals. of Calif. Indians]
Royal. Soc. Journ. II, 215-251

[not seen]

The Indian Reservations of California
By J. Ross Browne.

Harper's Magazine August 1861.

Reprinted in Indian Miscellany (Albany N.Y.)
1877 (303-322).

Important matter on Calif. tribes in
article by Gatschet titled:

Specimen of Chumeta language [a Miumah tribe
on Muced River]. Am. Antiquarian, 72, 173, 1883.

Humboldt's Essai Polif. Nouv. Espr
4° Paris, 2 vol. d'Atlas, 1811, contains much
material on Indians at the mission &
their treatment by the Padres.

I have noted to few names but
have not copied out the matter
of which there is much material.
June 1909.

Hesperian mag. vol. IV, 56 - Hittell & Lohman.

San Francisco Wide West, July 1856. (Kameya - 4 Cule tribes - even
3rd 1st of Bunnell, Disc. Yes. of vocab.)

Costano 535

To be read (+ tribe to be noted):

Gatschet. Am. Antiq. 1883. 72, 173. (Spec. Chumeta language)

Hathorn (R. F.)

Proc. Philological Soc. Lond. vol. 2, 1846.
" " " " 6, 1854.

Journ. Eth. Soc. Lond. Edinburgh vol. 1 1848

~~Proc. Philological Soc. Lond. for 1852-53 (1854)~~ (Cull.)

Trans. Philological Soc. Lond. for 1856 (1857?)

Opuscula 1860

Buschmann (J. C. E.) 1859

Die Sprachen der arktischen Sprache in nördlichen
Meso- & höheren amerikanischen Norden. &c.
König. Akad. d. Wiss. zu Berlin. Abh. 1854.

Persone, Voyage. Paris, 1797 (258 cc.)

Gatschet 1877

Mag. Am. Hist. N.Y. 1877, vol. 1. || do. 1882 vol. 8

Keane (A. H.). Ethnography & philology of Am.

Stanford Conf. Eng. & Transl. Lond. 1878.

Recent articles on Indians

- O. Villard. For the Indians' Sake. ^{pp/734-5} Nation, /Dec. 26, 1923.
Red Letter Day for American Indians. Lit. Digest,
pp. 36-40, Sept. 29, 1923.
- A. C. Henderson. On the Need of Scholarships for the
Study of Indian Culture. Poetry, September 1923,
pp. 325-30.
- Sergeant, Death of the Golden Age [Indian Dances].
New Republic, pp. 354-7, Aug. 22, 1923.
- S. M. Hageman, Red Man's Experiment with Grade Schools.
Survey, 583-4, Sept. 1923.
- J. Collins. America's Treatment of Her Indians.
Current Hist. Magazine (New York Times), pp. 771-81,
August 23, 1923.
- W. Pach. Greatest American Artists, Aztecs, Toltecs,
& Mayas. Harpers, 252-62, Jan. 1924.
- H. R. Kingsley, Frank Grouard, Government Scout.
Overland, pp. 18-19, August 1923.
- E. S. Sergeant, American Indian Artist. Freeman, pp. 514-5,
Aug. 8, 1923.
- M. D. C. Crawford, Rich Romance of Design in America,
Arts and Dec., pp. 24-5, August 1923.

La Fora (2 Rubi) - Expd. into Utah 1766-1767.

Map by La Fora (Mex. Archives) not yet published

(Nicolas de la Fora)

See Balton, Guide to Materials,
210, 220, 265. 1913

Expd. into Utah 1766-1767
not yet published
210, 220, 265
1913

Calif. Indians

Much valuable matter in Pacific
Railroad Report -

Vol. II has fascim notes on Kider, Pit Rivers
Klamath & other northern tribes -

Mariposa Times (Calif.) July 1856
of Discovery of Yosemite

1st Ed. Binnell Yosemite

S.F. Golden Era March 1856 (Dr. Henry Hubbard)
+ May 1856 (by a German) - July, Oct. Sac. Val. + Calif.
(Not in Lib. Congress - 24 cl. 4. 4. 1)

Humboldt Times Apr. 1856

Alta Californian June 1858 ^{(Rancheria about}
S.F. Bay for Cheriiso

Latham, R.S.

On the Languages of New California
Proc. Philological Soc. Long. for 1852-
3 - 1854. (Vol 6)

do - Trans. Philol. Soc. Lond. for 1856. (p. 1)

Ray, San Francisco Indians &c

Louis Choris, Voyage Pittoresque
Autour du Monde, Paris, p. 5, 1822.
Important. (Lib. Cong.)

Edwin Bryant, What I saw in
Calif. N.Y. 1848? [1849!] 268

R. Deland - Life on the Plains, 1854
(p. 307 &c)

Cortez (in 1799) - Whipple P.R.R. R. III, pt. 3, p. 1856
Taken without credit from Larue diary.

Venegas - California (Eng trans)
Bartlett - Personal Narrative.

Humboldt - New Spain 1822?

Langsdorf

La Perouse

Palou

Duflot de Mofras Calif. Oregon, Paris 1843.

Fernando's Adventures in Calif.

Emery & Lves.

Davis - Wm. Heath. Sixty Years in Calif. 1889.

Book to scan for possible
information about Quinon or Mt Diablo
region Indians.

In August 1776 the Indians of San Juan County
were suddenly attacked by a tribe called Salsona, their
most enemies, who, say, Palou, live about 6 leagues
dist. to the SE near the arm of the sea" - Palou,
Life of Juniper Serra. Transl. by J. Adam, S.F. 1884, p. 101

Walt, Ethnogr. U.S. Expl. Exped. VI, 1846.

get if possible

The Yosemite Book
by J. D. Whitney, 40, 1868.
names of Yosemite. pages 16-17
^{geog.} Same names in Whitney's Guide to Yosemite
8° 1870 (same pages, 16-17).
Lib. Corp.

Humboldt - Personal Narrative
III, 248.

Travels in the New Continent, II, 320

Zed, Zibbes - Journal of Exped. of
Col. Redick McKee, U.S. Indian Agent,
through NW Calif. Returned in summer
+ fall of 1851, by George Zibbes.
(Dated; Benicia, California, Feb. 23, 1852)
Schoolcraft, Ind. Tribes, III, 1853, 99-177.

Reft Say Antonio communication
conferred with Indian Agents + Comms
in Calif. - March 1853 -
Smith
Doc. 4 ff. 1-405, Special Session
1853.

INDIAN MATERIAL in Macdonald's British Columbia. (In my library
cart case)

Kane's 'Wanderings of an artist among the Indians of British
North America.

0 0 0 3 0

Actes de la Soc. Philologique, Paris

Non may vals!

Is Brinton (A.) author of
article entitled:

Etudes sur les Indiens Californiens.

Sur les Tchalonones de Chavis (ff. 79-87).

[Over

Brinton, S.S.

The Am. Rec: A linguistic classification of
the Native Tribes. 8° 1891. 2.50

- Myths of the New World. Phila. 1896. 2.50

- Humboldt's Am. Languages. Phila. 1885. 1.50

✓ Prunet, A. L. Voyage dans
l'Arizona - F. 84/P 64

Bull. Soc. géographique, Paris

1877

✓ Bibliothèque linguistique
et d'ethnographie Américaine
1875-6

✓ Voyage à la côte nord-ouest
de l'Amérique 1870-2. Paris 1875

Q 115 P 64

[over

Notes on Indian languages of Calif. by John Carl Ed. Boshmann.

Brooks, J. Tyrnwhitt. - 4 months among
the Gold-Finders in Calif. 1849.

Contains matter on Indians' gossip,
mainly Maidu & Neeleman in Sierra foothills.

Copy in Dept. Agric. library.
Examined hastily May 29, 1906 - com

Wuttke, Dr. Die Entstehung der Schrift

Contains matter on tattooing (& doubtless
other matter) on California Indians.
See Am. Anthropol. 11, 378, 381, 1909.

Engelhardt, Fr. Zephyrin. - The
Franciscans in California. Harbor Press,
Michigan, 1897. [I have it - com]

Delanos, Life on the Plains

Tuthills, History of Calif.

Sutters, Estimate of Indian Population MS

Kane's Wandering

Kelly's Excursion to Calif

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(Pueblo & Apache Mundarten, Tonto,
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(Switz. ~~1872~~) 1876

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INDEX.		33
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Subject.	Vol.	No. Page.
MILITARY AND INDIAN AFFAIRS IN CALIFORNIA.		
Report of General P. F. Smith to Adjutant General Jones, dated March 1, 1851.....	1	1 137
Letter of Governor McDougal, of California, to the President of the United States, dated March 1, 1851.....	1	1 138
Reply of Secretary of War to Governor McDougal, dated April 30, 1851.....	1	1 140
Instructions of Secretary of War to General Hitchcock, dated May 3, 1851.....	1	1 142

Pair of R R R of VI

Bomenech's Desert "

Cooke, P. Lt Surge
Comdant of New Mexico
& California (1878?)

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 & California (1878?)

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mostly nonsense - can

Major Hingelman - La Croy, Mex.
Bouley Aug I, 112.

Monday Aug I, 112.

Also hunt up & read Hingleman's
note. for matter on Yuma,
Cocopa, & Shosh. also Digueno -

left. for matter on Yemas,
cacofes, & fish. also Siaguens-

Cocofes, v. f. ab. also Diaguens-

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 ✓ Chemehuevi 4, 5
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 ✓ Cocopahs 4, 16
 Yumas 4
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 No good (nothing original) Lower Calif. Tribes 443
 Monterey + St. Bay tribes (from Humboldt, Eschscholtz) 454
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PRRS. map 1.
 Explorations & surveys for a RR from Miss. Riv
 to Pacific Ocean - 35 = Parallel Route map 2
 Riv. branch to Pacific Ocean 1853-4
 Has on Calif. side Colorado Riv.:
 ✓ PAH UTAHS
 ✓ (Chem-e-hue-vis)
 Between Nevada & So. Cal. Nevada:
 ✓ MOJAVES
 ✓ (Hamook-häbi)

Lower California Coast

By Capt. C. M. Scammon
 Audubon Monthly, IV, 230-238,
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Hugo Ried, Indians Los Angeles Co.

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Calif. Indians
Sacramento Val. &c (from Dana)
221 (bottom A) - 223, 224.

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p. 199

Wichitasht a western Indian
near Fort Boise - 218-219

Also Map (dated 1841) of
Tribes of Oregon, incl. northern
Calif -

Important

Large 4° vol.

Die Sprachen der arktischen Sprache &c

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445 - 54)

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Search
Bledsoe for
tribal + rancheria
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can)

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1 1851
2 1852
3 1853
4 1854
5 1855
6 1856

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~~San Luis Valley, 25-845~~

Larrouse

Fremont

~~Bledsoe vol. 1.~~

Lawrence 59 Sept. 1876

(S. J. Coll. 394) 535 Tcho-ko-yen

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Let

Vanocum
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Jan 10/07

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Bm 1848

Sep. 4/06

P. 403 Catal

S. J. D. Smith

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In Overland Monthly, vol. X, 44-50, Jan. 1873.

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Lhonn et - cam

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Languages

2 Shoshone. Vol. I, folio 216. N. Wyeth

L.A.W. Whipple

3 Yuma

18 Costano Vol. II hidroalcantara

19 Cuzhna Adam Johnson

5 NW Calif. Eibls. Vol. III

21 Tehu-ka-zen

22 Tap-eh

23 Kula-kafo

24 Yask-ai

25. Chaw-e-shah

See to 32, Eh-nek.

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368-369, letters on 370. See also Glud 552-553

See also Vol. IV, 407-415;

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Exec. 32, 35th Congress, 2^d Sess, Vol. 10, pp. 1-82, 2 maps, 1859.

[Linguistic families of the Indian Tribes north of
Mexico with historical list of principal tribes
names & synonyms - 16^o - 55 p. ^{Henry W. Henshaw &} James Mooney. 1
1885

No title page or author mentioned

I have it - exam

Misc. / Ariz. / E 93

Arizona : Cocopa Indians - Colorado River

80/18

c

Cocopah Indians on a
visit to San Francisco and Mexico
and comments thereon.

a few years previous to 1884 -

The Colorado Steam Navigation
 Company took 4 of the Captains
 of the Cocopahs to San Francisco.
 They were shown the steam and
 street cars (R.R.), Woodward's Gardens,
 Oakland Ferry and other sights.
 They were liberally fed. On return-
 ing, the steamer put in at Maz-
 atlan. A Mexican official took
 them around that they might
 see a Mexican city. He asked
 them how they liked the city,
 when the Spokesman said: -
 "Mexican like Indian; got nothing;
 Mexican no R. R., no Oakland ^{ferry} &
 no Woodward's Gardens; Mex-
 ican got nothing. Indian hungry,
 give him nothing to eat. Americans
 got plenty; give Indians good-eat,
 where your restaurant Mexican got nothing

all same Indian.

C O C O P A S

Information given on the following subjects:

Appearance and method of trimming their
hair;

Clothing;

Location;

Physical characteristics;

Dwellings;

Food;

Honesty;

Bows and arrows;

Population;

Ornaments worn and method of painting
their faces;

Hospitality.

--Lieut. Derby, Sen. Ex. Doc. 81, 32d Cong., 1st Sess.,
pp. 16-18, 1852.

C O - C O - P A H S

"At the mouth of the Colorado, about eighty miles below the junction of the Gila, is the tribe called 'Co-co-pah.' According to the previous definition*, these also must be Yumas; but they are enemies of the Cuchans, and no intercourse exists between them. The Gila Indians call it but three days' journey to the country of the Co-co-pahs, and yet they seem to know them less and fear them more than any other Indians."--Whipple, Exped. from San Diego to the Colorado in 1849, 31st Cong., 2d Sess., Sen.Ex.Doc. 19, p. 17, 1851.

*The definition referred to is given ~~on page 16~~ as follows: "The term 'Yuma' signifies 'sons of the river,' and is applied only to those born upon the banks of the Rio Colorado."--Ibid, p. 16. .

C O C O P A S

"After a few days' march, Father Marcos arrived at Vacapa, now called Magdalena, situated on the Rio San Miguel, 120 miles from the California Gulf. The inhabitants of this town were, no doubt, the ancestors of the Cocopas, who are now spread from the mouth of the Rio Colorado to the north-western deserts."--Domenech, Seven Years' Residence in Gt. Deserts of N. Amer., Vol. I, p. 172, 1860.

C O C O P A S

POPULATION

Estimated at 3,000.--Whipple, Ewbank, and Turner, Pacific R.R.Repts., Vol. III, Pt. 3, p. 17, 1856.

Estimated in 1799 by Don José Cortez at 3,000.--Ibid, pp. 17-18.

In his report to Albert Gallatin, October 8, 1847,

Emory says:

"The Coco Maricopas Indians come from the West. So late as 1826, Mr. Kit Carson, one of our guides, met these people at the mouth of the Colorado. Subsequently to that period, they were visited by Dr. Anderson (whom we met in Santa Fe) at a point [about half way between their present village and the mouth of the Gila river. p. 132

They are taller and more athletic than the Pimos, and what struck me as very remarkable, the men had generally aquiline noses, whilst those of the women were retroussers.

They occupy thatched cottages, 30 or 40 feet in diameter, made of the twigs of cottonwood trees, interwoven with the straw of wheat, corn stalks, and cane.

Cotton, wheat, maize, beans, pumpkins, and water-melons are the chief agricultural products of these people. Their fields are laid off in squares, and watered, by the Zequias, from the Gila river. Their implements of husbandry are the wooden plough, the harrow, and the cast-steel axe (procured probably from Sonora). They had many ornaments of sea-shells, showing, in my opinion, their recent migration from the gulf."

—Emory: Military Reconnoissance from Ft. Leavenworth to San Diego, 1846-7, ¹³¹⁻132, 1848.

ALARCON ON INDIAS OF COLORADO RIVER, 1540

Ruth Putnam and H. I. Priestley in a pamphlet on the origin of the name 'California' say that Alarcón's main exploit in 1540 was to sail up the Colorado, and that he has much to say about the Indians in his report which is given in *Relazione della navigazione & scoperta che fece il Capitano Fernando Alarchone*, Ramusio, 363-370; *The Relation of the navigation and discovery which Capitaine Fernando Alarchon made*, Hakluyt, III, 426-439.

Putnam, Ruth & Priestley, H. I., *California: the Name*, Univ. of Calif. Pubs., Vol. 4, no. 4, p. 346, Dec. 19, 1917.

Cocopa Indians

In the winter of 1850-1851 Lieut. Geo. H. Derby, Topographical Engineer, made a boat trip up the lower Colorado River from the Gulf of California.

He encountered many Cocopa Indians on the lower Colorado, and describes their spherical earth huts and their gardens of pumpkins, watermelons and so on. He says "We found them very friendly, quiet, and inoffensive; they brought fish to sell to us nearly every day, and though continually on board the vessel, we never missed even the most trifling article".

< 32^d Congress, 1st Session, Senate
Ex. Doc. 81, 1852.

YUMA AND COCOPA INDIANS

Col. George Nauman in a letter to Major E. D. Townsend, dated Fort Yuma, Jan. 28, 1856 and reporting his inspection of Fort Yuma, includes the following notes on the Yumas and Cocopas:

"On the 24th I had a conference with Pasqual, the principal chief of the Yumas, and Colorado, the principal chief of the Cocopas, and several sub-chiefs of both nations. They all profess the most anxious desire to live in amity with each other and the whites. They assert most positively that they have no hostile intentions against us, or against each other: but that, a bitter feud, of very ancient date, exists between the two people and that it is constantly likely to break out into overt acts. I do not think these people could easily be prevailed on to combine for scarcely any purpose whatever.

I have made the most sedulous inquiries to ascertain if there were any intercommunication between these tribes and those farther north, and have come to the conclusion that there is none whatever. They do not seem in the slightest degree to be acquainted ^(even) with the banks of the River Colorado beyond a few hundred miles -- all beyond seems to be to them a land of mystery."

Lt. Col. George Nauman, letter to Major E. D. Townsend,
Assistant Adjutant General, Fort Yuma, Calif., Jan. 28, 1856.--
On file in 'Old Files Division', Adjutant General's Office,
No. P 50/53, 1856.

Cocopah Indian Hut on Hardy River

Good photo by E. W. Funcke
reproduced in his article
on Shuf Hunting of Lower
California, outdoor life, 228,
Sept. 1915.

[article in Quis cremnabates
envelope - can]

Cocopa Indian

Notes & illustrations in
Robert Cushman Murphy's
Nat. Hist. Observations from
the Mexican portion of
the Colorado Desert.
< Abstr. Proc. Linnean Soc.
N.Y. No. 29, 1917.

copy in file in Colorado Desert
envelope.

Cocopa = Kokopa

In Yuma call the Kokopa Kwikapa.

Harrington, Journ. Am. Folk-lor
vol. 21, 324, 1908.

Cocopa portraits - Photo by his ~~senior~~ ^{senior}

Sutro. Misc. Colls., vol. 74, No. 5, figs 142-144, 1923

K'okopa

See Humboldt, New Trails in Mexico. 1812.

Cocopa ff 250-251.

Tribal name X'awilkun yava'i (251)

Vocabulary ff. 368-376.

Misc. / Ariz. / E 94

Arizona : Pima Indians

80/18

c

The following article by John D. Walker on the Pimas (including a short vocabulary) is a MS bound in Hayes' collection of the Indians of California. (No date, Scrapbook, Bancroft Library).

"The Pimas inhabit the country on both banks of the Gila River, 200 miles above its mouth. They claim the territory lying between the following boundaries. Commencing at a mountain about 12 miles from the bend of the Gila River, the line runs up said river to the Maricopa coppermine. The north line extends to Salt River and the southern one to the Picacho. The Pimas and Maricopas, who live near them, are well built, generally tall and bony, the latter even more so than the former. Most of them are a little under six feet, though there are some of them who are above this standard. They have aquiline noses and high cheek bones. The hair, which is rather long, is worn hanging down the back loose. Their only dress was a breechcloth and in cold weather a cotton blanket of their own manufacture. Sometimes sandals and moccasins of raw-hide are worn. All of them paint, using no particular design; the men mostly with dark colors, the women, red and yellow. Black is the war paint. Their colors are either clay or mineral rocks which they find in the mountains and burn. By mixing different substances they know how to prepare any desired shade of color.

Their Wickyups are of conical shape from six to eight feet square. They built a framework of willows, which they tie together on the top; this is covered with arrow weed and later with earth. The Maricopa have a ventilating hole in the top, while the Pima have no such aperture. The dwellings of the former are also in general somewhat larger.

They hunt but rarely. Deer, antelope and rabbits, they chase on horseback, a large number of Indians collecting together for that purpose, who form a long line and run the animal down, when they kill it with arrows. They also seldom fish, only when the river is low. Sometimes they use for this purpose basket nets made of willows, while at others they shoot the fish with arrows. They are an agricultural people and were found cultivating the soil, when first discovered by the whites. They grow a certain species of wheat, which they claim to have possessed already before their contact with the whites; also corn (maize), beans pumpkins, and other vegetables. They also cultivate a kind of tobacco, this which is very light they make up into cigaritos, never using a pipe. They say that horses became numerous in their country, after the Jesuits had been expelled by the Mexican Government. Their farming implements were made of wood, such as plows and shovels. The women make some very good pottery; painting it with bright colors and at times also glazing it.

Their weapons are only bows and arrows, the former made of strong willow boughs with a twisted sinew string; the latter of arrow weed. War arrows have stone points and three feathers; hunting arrows two feathers and a wooden point only. When about to commence a war, the chiefs assistant or conductors or some of the principal warriors, go to each village and notify the men of the fact, telling them at the same time the place of rendez-vous. The chief or captain has an assistant, something like an aide-de-camp or adjutant, who publishes his orders and who is also a member of the council. When they reach a convenient place near the enemy's territory, they clear off a circle in the middle of which a fire is lighted. Around this they all seat themselves, the chief facing the direction toward which they are

marching. The master of the ceremonies sits at the right hand of the chief and the prophet at the left. Commencing with songs and recitations, they finish the ceremony with a council of war, during which the prophet gives his augury of the campaign. The enemy, if circumstances permit it, is always attacked before or just about daybreak. Men are never taken prisoners, but are always killed on the battlefield. Women and children when captured, they sell as soon as possible. They never scalp nor in any manner mutilate the fallen foes. The office of chief is hereditary, although they may be deposed for misconduct. In such a case the successor is appointed by general consent. Chiefs have but very little authority in time of peace, and can only advise, never punish.

During sickness they consult the medicine-man, who first tries the powers of incantations before he proceeds to the use of medicinal remedies. If his singing produces no effect, he prescribes emetics, purgatives, blood letting, using as a lance a piece of glass, also burning. The sweat house is unknown. They bathe almost daily throughout the year. To make the hair glossy, they plaster it in the evening with mud and gum which they wash out again during the morning bath.

There is no marriage ceremony among them, but the ties of consanguinity are strictly observed. Polygamy is allowed but is not common among them. The women are very chaste; prostitutes are regarded as outcasts. When a girl has reached the age of puberty certain ceremonies take place, dancing and singing being the principal features. Four days after the first signs of menstruation have appeared the girl is taken to the prophet by some of her relations. She gives him some trifling present, whereupon he goes through a short ceremony to take the evil out of her. All women, whether married or single, must live

apart from the village during their menstruation. If any male should come in contact with them during that time they believe he would become sick. During childbirth the women also keep apart. The latter, as with most Indians, takes place with hardly any pains and generally very quickly. After bathing, the women rejoin their families.

Their amusements consist in games of football, foot racing and gambling. They dance only when celebrating a victory. Sometimes they also fight sham battles. Each village has its own songs. Sometimes the people of one village invite those of another. On such occasions the guests receive presents, which must be returned for others of like value at the return visit. These feasts are also celebrated with singing.

Of the Sahuara (a species of *Gigantea*) they make wine, with which they intoxicate themselves on certain occasions.

They bury their corpses as soon as death has taken place. The corpse is tied in a blanket the legs bent upwards so as to make as small a bundle as possible. They sink a shaft about six feet deep at the bottom of which they excavate a vault into which they place the corpse with some small portion of property. House and all other property of the diseased are burned and his horses are killed. If he leaves children some little property is reserved for them. Women mourn for 3 months (widows or daughters) cutting their hair short, not cleaning themselves and wearing dark colors only.

They rarely use ornaments. Sometimes the men will wear earrings made of blue stones found near the ruins on the Gila. They believe that their prophets can make it rain.

They have many traditions among them. Some of them concerning the migration of a people whom they call 'Hohocam', ancients or extinct people. They say they were (bred ?) by an eagle. They particularly assert that they did not receive these traditions from the

Spaniards but that they existed among them, long before the Spaniards came to that country. They further say, that they had a prophecy that some people like the Americans would come to them and assist and educate them.

The Casa Grande on the Gila River, they say was built by Sívano, after whom it is called at this day. He was a Pima and in his time their nation became so populous that the country would not support them. Then Sívano's son took a portion of the people to Salt River, where he also put up some buildings and made a large canal (aceguia). Here the people multiplied and became a large nation and had a great city. Finally a woman became their chief ruler. She had a splendid throne made of bluestone. A pet bird told her that the city was to be destroyed. All this time they had been at war with a people living near the Rio Verde and who also had buildings, their outposts being at McDowell's. Lastly an eastern people came in three large columns and destroyed the cities and nearly all the people.

A Pima never touches his skin with his nails, but always uses a small stick for that purpose, which he renews every fourth day and wears in his hair.

When a man has killed an Apache he has to go through a certain purification. Hashas to fast for 16 days and only after the fourth day he is allowed to drink a little pinole. During the 16 days he must not look on a blazing fire nor converse with anybody, and must live alone in the woods. A man is appointed to take care of him. On the 17th day a large place is cleared off near the village, where they make a ring in the center of which a fire is lighted. Outside of the circle the men sit each in a small hole with his arms hanging on a pole behind him.

During the evening some old men are selected, who take the arms of the Apache slayers, and dance and sing with them in the inner circle. For this they receive presents. Four days after this the purified men may return to their families. The families during this time have also been secluded. This ceremony is said to have its origin with Sge-u-kha, who after having killed a monster, also fasted for 16 days.

From Ache - Vopokuam, Little Eye Chief, Half Pima & half Maricopa.

Maricopa Vocabulary

Dialect of the Yuma language differs only in accentuation.

Man	epash	Day	njash-sendish
Woman	sim-y'aok	Night	tin n'jam
Father	i'cash	Fire	auzh
Mother	taazsh	Water	match
Son	khomaish	River	khawilsh
Daughter	me-chiish	Stone	a'wish
Head	kutzash	Mountain	a'wish
Hair	e-esh	Tree	zish
Ear	smailksh	Dog	khats
Eye	ethosh	White	khamal
Nose	i'khoese	Black	n'yeelkh
Mouth	yaash	Red	khuet
Tongue	a-pailsh	I	njash
Tooth	edootsh	Thou-you	maansh
Hand	e-salish	He	h-wann
Fingers (5)	sarapsh	1.	sentik
Feet	emesh	2.	khāvik
House	e'vash	3.	khamok
Axe	animamkike	4.	tzumpakh
Knife	quarosh	5.	tzaraph
sky	maish	6.	khamkhook
sun	n'jash	7.	pakh-kick
moon	chal'e'ash	8.	tzamkhook
star	kham-sezoh	9.	khamkhāmook
		10.	tzakhook

(over)

From John D. Walker, MS on the Pimas, in Benj. Hayes'
Scrapbook on Calif. Indians, Bancroft Library.

This Life One Day At a Time, Do the Work We Can Do the Best Doing It As Well As We Can, and Be Kind."

Health Hints

The more we demand from the Government or state in the way of health protection, the more the Government or state has a right to interfere with our private affairs and privileges. If it becomes the duty of the state to keep us well and to fix us up when we become incapacitated, the same state will claim the right to prohibit certain demonstrated bad practices and to insist on

take additional interest in their manner of living. Insurance companies during recent years show the same tendencies and are sending out literature to their policy holders showing them how to maintain health and prolong life. Good business, and we expect a further step of this kind when insurance companies will separate the risks into classes giving a lower rate to the man who lives right and penalizing the one who insists on too much personal liberty. This is the lay of a layman but the American Medical Society is welcome to such wisdom as it may contain.

ing should be transferred and transmitted through the alembic of one's own personality.

Of course, a short quotation, here and there, will not be amiss in any speech. But, the injunction "be yourself" should be closely observed, especially by beginners, as you can make yourself a more natural speaker by expressing in your own words the ideas you gain from your reading.

Using your own words means that you have thoroughly digested the material. You will then be more concerned with time in which to say all you want, rather than with any lack of ideas on your subject. On the other hand to

speed clutch.

While it is true you may lead a horse to water but you can't make him drink, it is also true you may send a boy to school but you can't make him think.

No race in the history of the world has ever made any progress or advanced to a state of enlightenment and independence except through its own efforts, and it is not reasonable to suppose there will be any Divine intervention in favor of the Indian. We should, therefore teach, him to pray, not that his just burdens be lightened, but rather that he be given the strength to bear them.

—Chemawa American.



Faculty and Students of Pima Boarding School, Sacaton, Arizona

Native American - Oct 5, 1929

152 PEMAS. Among the Pemas or the
Mission to the Pema and Maricopa Indians.
Ill., 12mo. Albany, 1893 \$1.75

INDIANS. Cook, C. H. Among
the Pimas, or Mission to the Pima
and Maricopa. 12mo. cloth, pp. 136.
Albany, 1893. \$1.00

Misc. / Ariz / 895

Arizona: Supai Indians - Grand Canyon

80/18

c

When the Supai Indians Store Pinyon Nuts

By Edwin D. McKee, Park Naturalist, Grand Canyon

"Early this fall (1931) the Supai Indians were very busy gathering pinyon nuts. They said there was a long, cold winter ahead. When I asked one how he knew, I was told that the abundance of the nut crop gave certain evidence. Even though the weather forecasting of the Supais is not based on modern scientific methods, it seems to have been accurate at least on this occasion. The winter has definitely started out as a long, cold one."

Continuing, McKee states that at the Grand Canyon during November and December, 1931, snow fell on 16 days, and on December 12 had an average depth of 18 inches on the South Rim, with a total of 42.75 inches for the period. On the other hand, in 1928 the total snow fall was only 16 inches, in 1929 nothing; in 1930, 5.75.inches. (Possibly 3.75 inches, the figure being indistinct.)

In the matter of temperature: On the South Rim on December 13, 1931, the thermometer registered 5 degrees below zero, which is 13 degrees lower than at any time during the previous year. In brief, the November-December records of this year show a minimum considerably lower than that of the same months during any of the three previous years.

Grand Canyon Nature Notes, Vol.6 No.3 Jan. 1932

Misc. / Idaho / E 96
Idaho: Bannoks

Misc. / Idaho / E 96

80/10
c

BANNOCK INDIANS

Niles' Weekly Register, March 25, 1837, publishes the following account of a journey of fur traders to Monterey in 1835-6 and an attack made upon them by Bannock and Snake Indians:

"Battle of the Fur Traders with the Indians near the Rocky Mountains. The Jonesborough (Tenn.) Sentinel of ^{the} March 8 contains an interesting narrative from Mr. Stephen H.L. Meek, now in that town, and who has been for the last 3 or 4 years a member of a fur company. The company last summer left Rio del Norte July 20, for Montras, in California. On September 9, they were surrounded, and shot at by a large party of the Banark and Snake Indians, armed with arrows. The return fire from the deadly rifles of the hunters told a dismal tale, and the Indians, astounded, fell back with their rude bows and arrows, which were found powerless weapons. The mules were then repacked, and the course resumed over the interminable prairies. Five of the hunters in this skirmish were wounded, and one (Mr. Wm. Small) was shot dead by the arrows of a chief, who soon after was brought down. The Indian loss was 27 found dead; the wounded probably twice the number. On the 16th, about 150 of the same tribes hung on the company's flanks, and began

Fur Traders' battle with Bannock & Snake Indians

to seat themselves down in rings and smoke their ^{ok} pipes. At this moment, 30 of the mountaineers rode up to within 40 steps of the savages and discharged upon them their rifles with deliberate aim. The Indians scattered like partridges from the hawk, leaving 18 dead and 5 prisoners, which latter, after being severely whipped, were set at liberty. Travelled now 4 days across the Salt Plains, when they struck the California mountains, crossing which took 15 days, and in 14 days more they reached the two Laries; now scarce of food, and killed a horse, and subsisting on the same 11 days, came to the Spanish settlements. Here procuring provisions, they proceeded to Montras, where they spent the winter agreeably in balls and parties given by the Spanish ladies. On April 1st left, and in 10 days struck the snow bank on the south side of the Salt or California mountain. The company now had 100 horses, 80 mules and 25 head of cattle. Before reaching the plains on the north side of the mountain, they had to leave 30 horses, 9 mules and all the cattle in the snow, which was 6 feet deep. In the fore part of May reached St. Mary's river.--on the 4th of July, 1836, Quepaw or Bear river, and thence proceeded to St. Louis, Mo., with their furs."--Niles' Weekly Register, Vol. 52, p. 50, March 25, 1837.

Bannocks

B A N A X.

Northside a little
(Near Snake River, south of Market Lake, Idaho.)

Dec. 11, 1853.—"When within 5 or 6 miles of the Snake River, we descried on its banks a single lodge; when, being very desirous of obtaining fresh meat, and supposing this to be the lodge of some Indian hunting ~~hunting~~ or trapping, Gabriel, the guide, started to ascertain who its inmates were, and to secure, if possible, enough fresh meat to carry us to Fort Hall. The Indian, with his two boys, were off a short distance hunting, leaving his squaw alone at the lodge. Espying whites travelling towards her lodge, she seized a gun and ran to some neighboring rocks, and there couched herself, expecting some misfortune about to befall her, and resolved to fight to the last. Finding her in this strong place, and her lodge deserted, Gabriel spoke to her in Indian, asking where her husband was. She answered, 'Yonder in the field, hunting.' Seeing from their conduct they were friends and not enemies, as she had supposed, she emerged from her hiding-place and discharged her gun--a signal for her husband to return--when, in a few minutes, the major-domo was on the ground. It was a lodge of Banax on their way to the mountains for game, and had stopped here to fish and hunt for their subsistence by the way, and they told us they had nothing but two rabbits which they had just killed."--Lt. John Mullan, Pacific R.R. Repts., Vol. I, G 25, pp. 333-334, 1855.

See next page

B A N A X (continued)

Being unable to secure provisions from these Indians, the party moved on a distance of a mile and encamped. During the night the mules strayed away, and under date of Dec. 12, 1853, Mullan says:

"All of our animals were found this morning save one; when, a short time after missing him, we espied at a distance our Banax friend leading him along the bank of the river, it having strayed to his band of horses during the night. He was accompanied by his son, who it seemed had turned out at an early hour this morning and caught a number of fine trout, which he brought to our camp and presented to us, in return for which we gave him a supply of tobacco. --*Ibid*, p. 334.

SHOSHONEES

Col. George Wright in a letter to L. Thomas, Assistant Adjutant General, dated Fort Vancouver, Oct. 10, 1860 reports an attack upon a party of immigrants by the "Mountain Snakes or Bannocks" in the vicinity of Salmon Falls in which he writes as follows:

"The Snakes (including the Root-diggers, Mountain Snakes, Bannocks &c), though composed of many bands who wander over the wide extent of country in the southeast quarter of the department, are not formidable in proportion to their numbers."

Col. George Wright, letter to L. Thomas, Asst. Adj. Genl., Oct. 10, 1860. MS, War Dept., 'Old Files Division,' 1860.

BONACKS

Important matter on Shoshone, Snakes, Bonacks, and Youtas.--Wilkes' Exploring Expedition, Vol. 4, 472-473, 1845

CHIEF POKATELLO OF IDAHO

Chief Pokatello (often spelled Pocatello) of the Idaho Bannok is mentioned as escaping after the battle on Bear River, Jan. 29, 1863.

Peter Gottfredson, Indian Depredations in Utah, pp. 113, 279, 1919

Beautiful girl child of 3 yrs stolen from parents (Thurston family) at Wellsville, Cache Co., April 1, 1868 & never recovered. - Ibid 279.

SNAKE INDIANS.

Asahel Munger, in his diary of an over-land trip from Ohio to Oregon, came in contact with "Snake or Shoshone Indians" in the neighborhood of old Fort Hall, Idaho.

On the next page he speaks of Ponack [Bannock] and Shoshone at Fort Hall. The latter name he here spells Shoushawnee.

On August 17 he camped on Snake River opposite the Shoots, a few miles above Salmon Falls, and mentions that the Indians there had built "three houses of willows and grass".

Diary of Asahel Munger and Wife,
Oregon Hist. Soc. Quart., Vol. 8, No. 4,
pp. 399, 400, 401, Dec. 1907.

BANNOK INDIANS IN IDAHO

Washington Irving, quoting Bonneville, writes "Banneck Indians" and "Banneck tribe," and states:

"As soon as the spring opens, they move down the right bank of Snake River, and encamp at the heads of the Boise and Payette." Later in the season "they strike upon the tributary streams on the left bank of Snake River, and encamp at the rise of the Portneuf and Black-foot streams, in the Buffalo Range." -- Irving: The Rocky Mountains: or Scenes, Incidents, and Adventures in the Far West; digested from the Journal of Captain B. L. E. Bonneville. Vol. 1, p.161, Philadelphia, 1837.

Carried

Bannok
~~BANNAOK~~ INDIANS

The California Weekly Courier
(San Francisco), Sept. 30, 1850 (quot-
ing the Oregon Spectator Sept. 19),
reports the killing of a white man on
Burnt River by "Snake or Bonnac Indians".

California Weekly Courier (from Oregon
Spectator Sept. 19, 1850) Sept. 30,
1850.

RECEIVED
SEP 30 1850
CALIFORNIA

BANAX INDIANS

Mentioned by Lt. John Mullan as having lived or camped on Snake River, Medicine Lodge Creek, and Hooked Man Creek.

Lt. John Mullan, 33d Cong., 1st Sess.,
H.Ex. Doc. 129, pp. 326, 331, 339, 341, 1855.

Snake & Bonacks

SOUTHERN EXTENSION OF CERTAIN TRIBES

Wilkes states:

"One thing seems well established, that the tribes are gradually extending themselves to the southward, or rather, the more northern are encroaching on those of the south. It is well known, that what is now called the Blackfeet country was formerly possessed by the Snakes; and that the older men of the nation are well acquainted with this fact. The country now in possession of the Snakes, belonged to the Bonacks, who have been driven to the Sandy Desert. The Kiniwas and Camanches are instances of the same occurrence. This movement is attributed to the desire of each tribe to possess a more fertile soil and more genial climate; and to the exhaustion of game or emigration of the buffalo to the east. There are none of these animals now found west of the Youta Lake; and several years ago, according to the hunters, they deserted that region to range nearer the Rocky Mountains: the space between which and the then Butes is now the great buffalo country; and frequented by the Nez Percés, Bonacks, Snakes, and Flatheads, where these latter have frequent contests with the Crows and Blackfeet."--Wilkes, Exploring Expedition, Vol. 4, 473-474, 1845.

TRIBAL NAMES ON WILKES MAP (1841), 1845

Wilkes' large 'Map of the Oregon Territory' dated 1841 and published in the Atlas volume of the Narrative of the U. S. Exploring Expedition (London & Philadelphia) 1845, has printed upon it the names of several tribes, among them the following:

"Palaiks", between 'Little Klamet Lake' [Lower Klamath Lake] and 'Pitts Lake' [Goose Lake].

"Klamet or Lutnami", enclosing 'Great Klamet Lake'.

"Punashli or Bonacks" on both sides of 'Lewis or Snake River' in western Idaho and eastern Oregon.

"Youtas", east of 'Youta Lake' [Great Salt Lake].

Klamath River, here called "Too-too-tut-na or Klamet River", has its eastern 2/3 in approximately the correct course but the western 1/3 runs northwesterly into Rogue River, as in other maps of the period; while Smiths River is located ^{about} ~~almost~~ where lower Klamath belongs.

"Shaste River" is Rogue River. [This probably is the stream named 'Sastise' and 'Shasty' by Peter Ogden in 1827--
^{which he says he} named for the Shaste tribe of Indians.]

"New Year Lake" appears to be Tule or Rhett Lake.

DISTRIBUTION OF SHOSHOCO INDIANS

Bonneville's Map of the Territory West of the Rocky Mountains published by Irving in 1837 in his book entitled 'The Rocky Mountains' shows the Shoshoco Indians as inhabiting the Desert all the way from the east base of the Sierra Nevada (here called California Mountains) to the west side of Great Salt Lake, thus covering the entire course of Ogden River.

The Shoshonie Indians he placed on Bear River, flowing from Bear Springs south to Great Salt Lake, which he called Lake Bonneville.

The Bannack Indians he placed on the north side of Snake River east of Malade River and south and southwest of Three Buttes.

East of Salt Lake his map shows the Entaw Indians.

BANNOCKS

A.S. Taylor in his Indianology of California, (California Farmer, 1863) quotes the San Francisco Evening Bulletin of May 1863, in regard to Shoshone Indians of Nevada. He mentions that the Bannocks are neighbors of the Shoshone on the northeast and that it was a part of this nation that Colonel Conner found it necessary to punish so severely last fall [fall of 1862], 24 of their number being shot at one time for previous bad conduct.

Extract from "Remarks on Indian Tribal Names", by Dr.
W. J. Hoffmann in Proc. Am. Philos. Soc., XXIII, 298-299, 1886.

Panaítí

The tribe was formerly located west and northwest of the area appropriated by the Shoshoni but embracing the eastern half of Oregon, Western Idaho, and possibly as part of Washington territory. According to extensive vocabularies collected by the writer, the languages of the two tribes are linguistically closely related.

Panaítí

Banaítí. . So called by the Shoshone.

Bwanacs. . Rep. Ind. Affrs for 1849-1850, p. 49

Bonarks. . Sen. Ex. Doc. 31st. Cong. 2nd Sess. I,
1850, p. 198.

Bonacks. . Wilkes' Narrative U. S. Explor. Exped., IV,
502.

Bannacks. . Rep. Ind. Affrs. for 1871, 1872, p. 432.

Banattees. . Ross, Fur Hunters, I, 249-251,

Ponashta. . Sen. Ex. Doc. 31st. Cong. 2nd Sess. I, (1st
part) 1850, p. 158

Poor Devil Inds. . De Smet, Voyage, II, 45, 46.

But four bands exist at this day which are known as
Kutshúndika, Buffalo Eaters.

Shóhopanaítí, Cottonwood-Banaks.

Yámbadíka, Yampa (root) Eaters

Warádika, Rye-Grass-Seed-Eaters.

It is more than probable that seven bands existed in earlier times, but owing to the union of the Panaítí and western Shoshoni, it may be that the remaining three bands affiliated with similarly named bands of the latter.

BANNOK TERRITORY

According to the Handbook of American Indians (Vol. 1, p. 129, 1907), in an article written by H. W. Henshaw and Cyrus Thomas, it is stated that the Bannok consisted of two geographic divisions, the principal of which occupied southeastern Idaho ranging into western Wyoming. The country claimed by this southern division, according to the treaty of Ft. Bridger, July 3, 1868, lay between latitudes 42° and 45° and between longitude 113° and the main chain of the Rocky Mountains. "It separated the Wihinasht Shoshoni of western Idaho from the Washaki band of Shoshoni of Wyoming." Bridger had known them in this region as early as 1829, and in 1833 Bonneville found them on Portneuf River immediately north of the present Fort Hall reservation.

The northern division was found by Governor Stevens in 1853 on Salmon River in eastern Idaho (Pac. R.R. Reports, Vol. 1, p. 329, 1855). And it is supposed that Lewis and Clark, who passed through their country in 1905, may have included them under the general name Shoshoni unless, as is most likely, these are the Broken Moccasin Indians they mention.

BANNOK INDIANS

The first edition of Irving's Bonneville, entitled The Rocky Mountains: Or Scenes Incidents and Adventures in the Far West: Digested from the Journal of Captain B. L. E. Bonneville, Philadelphia, 2 volumes, 1837, contains several mentions of Bannok Indians, some of them in connection with localities. The map in volume 2 places the tribe (here spelled Bannack^{ok}) in Bear River Valley between Great Salt Lake and Beer Spring.

In the text the name is spelled Banneck^{ok} (volume 1, pp. 159 and 161; volume 2, pp. 33, 35, 41).

Extract from 'The American Indian' by E. M. Haines, 1888.

M.P.H.

Pot-to-yan-te tribe.

The Pot-to-yan-te tribe, of the regions of California, understood to be one of the tribes or bands of the Bonaks or Root Diggers, have the following traditions concerning their origin and existence, as given by an Indian chief of that tribe: "The first Indians that lived were Coyotes. When one of their number died, the body became full of little animals or spirits, as he thought them. After crawling over the body for a time, they took all manner of shapes; some that of a deer, others that of the elk, the antelope, etc. It was discovered, however, that great numbers were taking wings, and for a while they sailed about in the air; but eventually they would fly off to the moon. The old Coyotes (or Indians) fearing that the earth might become depopulated in this way, concluded to stop it at once; and ordered that when any of their people died, the body must be burnt. Ever after they continued to burn the body of deceased persons. Then the Indians began to assume the shape of a man. But at first they were very imperfect in all their parts. At first they walked on all fours, then they began to have some members of the human frame — one finger, one toe, one eye, one ear, etc. After a time they had two fingers, two toes, two eyes, two ears, etc. In all their limbs and joints they were

Pot-to-yan-te Haines 2.

yet very imperfect, and progressed from period to period, until they became perfect men and women. In the course of their transition from the Coyote to human beings, they got in the habit of sitting upright, and lost their tails. This is with many of them a source of regret to this day, as they consider a tail quite an ornament; and in decorating themselves for a dance or other festive occasions, a portion of them always decorate themselves with tails."

p. 90.

Carded

DESMET ON BANNOCK INDIANS

Father P. J. DeSmet refers to the enmity between the "Banacs" and the "Flat Heads" (of western Montana) in his 'Indian Tribes of the Rocky Mountains', pp. 131, 139, & 198, 1843.

In his 'Oregon Missions', DeSmet states "The Flat-Heads acknowledge that the Banax are the bravest of their enemies."--P.J. DeSmet, Oregon Missions, p. 294, 1847.

The following spellings occur in DeSmet's works:

Banacs, Indian Tribes of the Rocky Mountains, pp. 129, 131, 139, & 198, 1843.
(Banac Indians, Ibid, pp. 129, 131, & 198; Banac tribe, p. 198),

Ranax (uniform spelling for singular, plural & adjective) Voyages aux Montagnes Rocheuses, pp. 145, 176, 177, 178, 189, & 200, 1845.

Banax, Oregon Missions, pp. 291 & 294, 1847. Same in Missions de l'Oregon, pp. 211, 213, & 214, 1848.

Ranacks, Lettres Choisies, 1855-1861, p. 241, 1876.

Probably *Whit* *Lah*

Niles Weekly Register , March 25, 1837, says: The Joneses-
borough (Tenn). Sentinel of the March 8 contains an interest-
ing narrative from Mr. Stephen H. L. Meeks, now in that town
and who has been for the last 3 or 4 years a member of a fur
company. The company last summer left Rio del Norte July 20,
for Montras, in California. On September 9 they were surrounded
and shot at by a large party of the Banark and Snake Indians,
armed with arrows. The return fire from the deadly rifles of
the hunters told a deadly tale, and the Indians, astounded,
fell back with their rude bows and arrows, which were found
powerless weapons.

Niles Weekly Register, , Vol. 52, Whole No. 1330, p. 50.

March 25, 1837

MEMORANDUM CONCERNING THE INDIAN 'MIKE', WHOSE SKULL WAS
Given by Hon. WM. Kent to the National Museum, and
Examined by Dr. Hrdlicka.

A letter from Richard R. Smith, Mr. Kent's representative at Golconda, Nevada, addressed to the U.S. National Museum, under date of March 31, 1919, states that on that day a box of bones was shipped to the Museum, as per accompanying bill of lading, and a similar package containing jaw-bones and teeth were sent at the same time by mail.

The following information concerning the Indian 'Big Mike' is contained in a letter from the Hon. William Kent to Dr. Walcott, dated March 3, 1919, of which the following is a copy:

"The inclosed letter from Mr. Hrdlicka tells part of the story. An Indian known as "Big Mike" left the Duck Valley Reservation with a party about seven years ago, and committed raids and murders on the border between California and Nevada. He and his party were pursued and finally caught and practically exterminated near a ranch which I owned in Nevada. I considered Big Mike's skull as a good game trophy, and therefore had it dug up and sent on. It will be deposited in New Haven. Incidentally I had it submitted to Mr. Hrdlicka, who reports that it is extremely interesting from an ethnological point of view. The party accompanying Mike were supposed to be blood relatives. Those who were killed were buried in a pile in the Nevada desert about 40 miles from Golconda, at which place my son

is running a ranch. The remains have been badly scattered by coyotes and badgers, as well as being overhauled somewhat heedlessly by cow punchers in search of skulls. Mr. Hrdlicka is anxious to look over the remains, believing that they may be of great interest. I shall be very glad to furnish every facility to him--automobile and labor to assist in the excavation, so that if he should make the expedition, which he believes to be worth while, the Smithsonian would have no expense except for his traveling and subsistence on the way. While there he suggests, and I believe the suggestion is extremely valuable, that he should visit the Duck Valley Reservation and find out Mike's status among his co-temporaries. I should be glad to see that he is given every facility to get to the Reservation, and have no doubt that our friend Cato Sells will see that he is properly introduced and taken care of there.

Any time after April first would be a good time to make the trip."

(copy)

SMITHSONIAN INSTITUTION

Washington, U.S.A.

April 29, 1919.

Dear Dr. Merriam:

I am enclosing some correspondence with Mr. William Kent of the U.S. Tariff Commission relative to the discovery of a somewhat extensive deposit of Indian remains on his son's ranch in Arizona.

You will note in his letter of April 18 his suggestion that you might be willing to look into the matter on behalf of the National Museum. Could you undertake to examine the ground and collect the skeletal material and forward it to the Museum? I will, of course, be glad to supply you with a Government bill-of-lading.

Please return the enclosed correspondence with your reply.

Very sincerely yours,

(Signed) C. D. Walcott

Secretary.

Dr. C. Hart Merriam,
1919 Sixteenth Street,
Washington, D. C.

Ans'd May 2, 1919

BANNOK INDIANS IN NW NEVADA

Edward M. Kern, topographer of the Fremont Expedition of 1845, states in his Journal that he reached the Sink of the Humboldt River, which he called the Sink of the Marys or Ogden's River, on November 23, 1845. He states that as the party approached the Sink, the Indians appeared more indigent and shy than those seen along the river, and that they hid on the approach of the party, "raising smokes and other signs of warning to their friends of the approach of strangers. They belong to the Bannack tribe of Diggers, and are generally badly disposed toward the whites. Walker was attacked some two years since by a party of them numbering, he thought, near 600; these he defeated without loss to his own party. The loss on the part of the Indians numbered 16. Walker was engaged at that time exploring for a route into California, through the Sierra Nevada."

'Journal of Edward M. Kern' in Capt. J. H. Simpson's 'Rept. Expl. Great Basin of Utah in 1859' 478, 1876.

Carded
PUNISHMENT OF BANNOCK INDIANS

The Red Bluff (Calif.) Semi-weekly Independent, Sept. 5, 1862, publishes the following account of the expedition against the Bannock Indians who killed Bailey and Cook at Antelope Springs, in which 9 of the Bannock Indians were killed:

"Through the politeness of Frank Simmons, we are permitted to publish the following extracts from a letter from A. J. Simmons, a lucky miner in the Humboldt mines.....Santa Clara, N.T., August, 1862.

I have been out 2 weeks on an Indian hunt, since I wrote you last. Two men by the names of Bailey and Cook, were killed at Antelope Springs, about 15 miles from the Humboldt River, and 6 head of cattle driven off. As soon as the news reached here, a party of 15 was immediately mustered, well armed and mounted, and furnished with two weeks provisions and pack animals by the citizens. We started the next day, taking the trail of the cattle, near where the murders were committed, following it 7 days and one night, about 180 miles, in a northerly direction into the limits of Oregon, to the rancheria of the Indians who killed the men. We came upon 3 spies, about 2 miles from the rancheria, and gave them a chase up a steep mountain among the rocks, which tried

Bannock Indians

2

the speed and bottom of our horses and the shooting qualities of the men. But we succeeded in killing them after firing about 50 shots. They would run after being shot 3 or 4 times. The Indians were all well armed. One proved to be the ringleader of the band, and had a gun which formerly belonged to old Peter Lassen, who was killed by these same Indians, about 50 miles south of where we were. The gun was recognized by Capt. Weatherlow, leader of our party. We found papers on this Indian which he had taken from the body of Bailey. The Indians at the rancheria heard the firing and fled for more secure quarters before our party arrived. Had it not been for meeting the spies, we would have come on to their ranch and played a lively game of extermination with about 80 of the wretches, without stopping to investigate as to age or sex. They went off in such great haste that they left behind their clothing, powder, winter's store of seeds, baskets, etc., which we destroyed. They had killed the cattle and eaten them. We found their hides at the rancheria. Altogether, the party killed 9 Indians that we know of. Several got away that were badly wounded. None of our party were injured, but several of the horses gave out.

These Indians were Bannocks, a small tribe that

have become famous for their daring, and hostility to the emigrants and Honey Lakers. But we penetrated the heart of their country and taught them a lesson which they will not soon forget, the first of the kind they have received at the hands of white men. Our friends, the Pah Utahs, are peaceably and well disposed towards the white men. No fears are entertained of any trouble with them--they have nothing to do with the Bannocks, and Winnemuck says he will assist in exterminating them. . . . "--Red Bluff (Calif.) Semi-weekly Independent, Sept. 5, 1862.

PONASHTA [=BANNOCK] INDIANS

Carded

Joseph Lane, Governor and 'Ex-officio Superintendent of Indian Affairs', Oregon Territory, in a letter to the 'Office of the Superintendent of Indian Affairs' of Oregon Territory, dated October 22, 1849, and published in the Congressional Documents, gives the following paragraph on the territory and numbers of the Ponashta [=Bannock] Indians, extracted from a report made by Robert Newell, Sub-Indian Agent in Oregon and a mountaineer and trapper from 1829-1839. --

"The Ponashta Indians occupy a large district of country south of Snake river, from 40 miles below Fort Hall to the Grand Round, south in the direction of Salt Lake, and west toward the California mountains. This tribe is divided into small bands, and are so intermarried with the Shoshonees that it is almost impossible to discriminate between them. The Ponashtas predominate however. They are a warlike people, are poor, have a few arms, and live principally by hunting and fishing. They number about 80 warriors, total, 550."

Message of the President (transmitting reports and correspondence on California and Oregon), Sen. Ex. Doc. 52, 31st Cong., 1st Sess., vol. 13 (No. 561), p. 169, May 1850.

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B A N N O C K S

Zenas Leonard and others left Pierre's Hole Sept. 2, 1832, and arrived safely on the headwaters of the Multnomah [=Willamette]. Leonard says that the Indians whom they saw traveling in groups of 4 or 5 families, subsisting on fish, roots, buds, berries, and small game, and always roving, were "called the Bawnack, or Shoshonies." In a footnote the editor [W.F. Wagner, M.D.] says: "This description is scarcely in accord with what we know of the Bannocks or Shoshones (Snakes). It seems rather to apply to the Pai-utes or Diggers (Root Diggers)."

--Adventures of Zenas Leonard, 124, 1904 (repr. from original of 1839).

Leonard and others joined Bonneville's party on headwaters of Green River in July 1833. J.R. Walker was to take a division to the Pacific, looking for beaver, and return to Salt Lake the next summer. Leonard joined this division. Started about July 24. On the 4th day, "arrived at the huts of some Bawnack Indians. These Indians appear to live very poor and in the most forlorn condition. They generally make but one visit to the buffalo country during the year, where they remain until they jirk as much meat as their females can lug home on their backs. They then quit the mountains and return to the plains, where they subsist on fish and small game the remainder of the year. They keep no horses, ~~and~~[&] are always an easy prey for other Indians provided with guns and horses."--Ibid 148.

B A N N A C K S

(Bancroft, Native Races, I, 463, 1874.)

The territorial range of this tribe, various spellings of the name, and other information derived from various sources, with references.

[1]

DISTRIBUTION OF CERTAIN SHOSHONEAN TRIBES

General Hiram M. Chittenden in volume 2 of his important work entitled The American Fur Trade of the Far West has a good deal to say about a number of Indian tribes encountered by the Fur Traders. From these are gleaned the following memoranda relating to the early distribution of some of the Shoshonean tribes:

COMANCHES

Formerly confederated with the eastern Shoshones but moved southeast on to the plains where their territory was south of the Arkansas River in parts of what are now Oklahoma, Texas, and New Mexico. (page 880)

SHOSHONES OR SNAKES

"The tribe dwelt in the upper portions of the valleys of Green and Snake rivers and the northern portion of Bear river valley." (page 884)

BANNOCKS

"The country of the Bannocks was the territory between the Great Salt Lake and Snake river, and it lay athwart both the Oregon and California Trails." (page 886)

PAI-UTES OR ROOT DIGGERS

"They dwelt in that desolate waste to the west and south of

Great Salt Lake, where nature has dealt with a more niggardly hand than in any other part of the country." (page 886)

UTAHS

"The Utahs dwelt north of the Navajo country in the valleys of Green and Grand rivers. The crest of the Wasatch range on the west and the Uintah mountains on the north denoted the limits of their country in those directions." (page 887)

TUKUARIKA OR SHEEPEATERS

"The only tribe of Indians ever known to have regularly dwelt within any part of that singular region which is now the Yellowstone National Park." (page 888)

HAMMER
BOND

EARLY DISTRIBUTION OF SHOSHONES AND BANNOCK

Gallatin in his comment on Hale's Ethnology states:

"The country of the Shoshonees proper is east of Snake River. The western Shoshonees, or Wihinasht, live west of it; and between them and the Shoshonees proper, another branch of the same family, called Panasht or Bonnaks, occupy both sides of the Snake River and the valley of its tributary, the Owyhee River. The eastern Shoshonees are at war with the Blackfeet and the Upsarokas. The most northern of these have no horses, live on acorns and roots, are called diggers, and considered by our hunters the most miserable of the Indians." -- Transactions American Ethnological Society, vol. 2, p. 18. 1848.

AMERICAN
BOND

N. Amer Review Sept 1895

others the means of throwing the country into a panic by making an assault upon the gold reserve in the treasury. It is one of the absurdities of our financial system that the government voluntarily places itself in the position of being a general market of supply for the gold demands of not only our own people but the people of other countries. The whole system as it stands to-day is a source of continuing loss to the people and a menace to their prosperity. It is only because of the strength and determination of the President in devising and in sanctioning methods to prevent evils that otherwise would come upon the citizen in his business relations that the country has been enabled, despite it all, to maintain a position where its financial condition commands complete confidence at home and abroad.

How much it means to possess the confidence of those who are dealing with us in our ability and purpose to maintain unimpeached our monetary integrity is apparent from the change which has come over foreign investors in American governments and other securities since the consummation of the syndicate gold loan. Statistics are not at hand to show just what the amount of purchases by foreign buyers of our securities since that date have been, but the sales of railroad and other stocks have been especially large and at advanced prices. Not less benefit has resulted also from a ceasing to return to us stocks and securities already held. The importance of all this cannot be over-estimated. It is quite as essential to command the confidence of foreign investors as it is to hold that of our own people. This confidence, which leads them to send here money for investment, can be held just so long as there is here maintained a monetary system which accords with that of every other great commercial nation. It will fall away and finally be lost if ever a law is placed upon our statute book making our standard of value, independent of all other countries, either a single silver standard or a standard of both silver and gold.

JAMES H. ECKELS.

A BRUSH WITH THE BANNOCKS.

BY GENERAL NELSON A. MILES, U. S. A.

IN THE summer of 1878 I organized an expedition to move into and explore a wagon route and telegraph line west of Fort Keogh, to reconnoitre the country, and also to visit Yellowstone Park. I selected a command from among the most experienced veterans of the Indian Territory and the Northwest; and then with a strong wagon train, a well-equipped pack train, and all the appliances, camp equipage, and field equipment necessary, we leisurely moved up the Yellowstone. The party consisted of ten officers, four civilians, five ladies, and three children.

We moved up the Yellowstone to the mouth of the Rosebud; thence up that beautiful valley to its head, practically going over the route followed by Custer's command; thence over the high divide to the Little Big Horn, camping near the battle ground where the massacre occurred, and making a second examination of the ground, the topography of the country, and the distance between the different forces. In this second examination we were accompanied by some of the prominent actors in that tragedy on the side of the hostile Indians.

Moving up the Yellowstone was a continuous delight; the country was covered with rich verdure and the trees were in full foliage; game was abundant, and the waters of the upper Yellowstone were filled with delicious trout. The officers rode on horseback, and the ladies and children, occasionally in wagons, were more frequently in the saddle.

After ten or twelve days' march, as we neared the Yellowstone Park, I received information that the Bannocks had gone on the war path in Idaho, were committing depredations, and were coming through Yellowstone Park, threatening to invade our own

territory. Of course, this meant serious business and I at once prepared to check any such invasion on their part.

Sending the non-combatants to the nearest military post, Fort Ellis, just a short distance from where Boseman now stands and immediately adjoining the National Park, I started with seventy-five men to make a forced march and occupy the passes of the mountains through which it was natural to suppose the Bannocks would attempt to go, on their way east. It had been their habit to go through the mountains during the summer season to trade with the Crow Indians or hunt buffalo. There were two passes through which they could travel, one of which was known as the Boulder Pass, a very rough and difficult trail, and the other was Clarke's Fork Pass, which was a distance of approximately one hundred and fifteen miles from our starting point. In order to meet all chances, it became necessary for me to divide my small force. Believing that they would be less likely to go out through the Boulder than through Clarke's Fork Pass, I sent Lieutenant Bailey with forty men to occupy the former position, while with the balance of the men I proceeded to the other.

I had already sent forward scouts to the Crow agency, urging the Crow Indians to join us in the expedition against the Bannocks. The Crows had always been loyal to the government and friendly to the whites, but as at the same time they had also been friendly with the Bannock Indians, they hesitated about going against them. The importance of arresting any hostile body of Indians liable to commit depredations on other reservations and neighboring settlements was explained to them. They were also offered rations and ammunition and all the stock that they could capture from the Bannocks. In consideration of these inducements, they agreed with the scout that I had sent forward to go on the arrival of the command. When we did arrive, seeing the small body of thirty-five men march past, they inquired how soon the command would get there. They were assured that although this was the only command we had, it was composed entirely of experienced Indian fighters, that every man in it was a medicine man, and that we needed no greater force to go against the Bannocks. But in spite of all we could say, they decided that they would not go with such a squad as that, so we told them to remain where they were.

The command moved on, and in the course of an hour two strong, hardy, brave-looking Crow warriors rode up and joined us, saying that they were not afraid of anything and were going with the command. Their example was followed by others, the bravest first and the most timid last, until we had been joined by seventy-five Crow warriors. It then appeared more like an Indian expedition than anything else.

As rapidly as possible we crossed the country, taking but little rest, and by forced marches reached the vicinity of Clarke's Fork Pass, discovering that up to that time there had been no sign of the Bannock Indians. The command was concealed in a "pocket" in the mountains, a name given by hunters and trappers to a very small park surrounded by high buttes and steep cliffs. The soldiers, Indians, horses, pack mules, all were kept concealed, and a few scouts sent out to occupy the crests of the high buttes and, using their field glasses or telescopes under the cover of some cedar or pine bush, to discover the first sign of the approach of the hostile Indians. Occasionally an officer would be detailed to crawl up the heights and examine the country—especially Clarke's Fork Pass—with his glass; but he was instructed never to reveal as much as the top of his head over the crest unless it was covered by some bush or tall grass.

On the following morning about eleven o'clock the hostile Bannocks were seen to appear on the top of a mountain, and slowly wind their way down the circuitous rocky trail, a distance of three or four miles, moving along down Clarke's Fork, and going into camp in the valley within six miles of the command. They unsaddled and turned out their horses (quite a large herd), posted their videttes or lookouts on the bluffs immediately adjacent to the camp, built their camp fires, and settled down, apparently confident of their safety, and utterly unconscious of the enemy concealed in their vicinity.

To approach their camp it was necessary to pass over a level plain of two or three miles in extent, and the lookouts or videttes would have discovered the command the moment it debouched from its place of concealment. Having once discovered it, it would be but the work of a moment for the Indians to jump on their ponies and escape over the foot hills and rugged passes of that mountainous region. We therefore decided to remain in our place of concealment, from which we watched the

camp all that day, and then at night moved slowly down to within two miles of it.

At nine o'clock that night I called the two Indians who had first followed us from the Crow agency, and told them that I wanted them to discover the condition of the Bannock camp. An Indian wrapped in his blanket could crawl up under cover of the darkness and walk near a hostile Indian camp without being detected, whereas a white man would be immediately recognized. This was especially so as the night was dark and rainy, and the Bannocks were curled up sheltering themselves from the rain and cold, and if the Crow scouts had been seen, wrapped as they were in their blankets, they would have very likely been mistaken for some men belonging to the Bannock camp, walking about looking out for their horses.

The Crow scouts returned between twelve and one o'clock, and reported that the Bannock camp was in a very strong position, difficult to approach, with the sage brush as high as a horse's back about it, and that if we attempted to take it we would be whipped. The rain had then been pouring down in torrents for several hours, and the conditions were anything but cheerful.

For this dangerous, hazardous, and valuable service, these two men were afterward well rewarded, but they were told at the time that the attack would be made at daybreak, and the Crows were expected to assist—at least they were expected to capture the herd of horses, and they were then directed to guide us to the hostile camp. Slowly and noiselessly, the command moved in the direction in which the camp was supposed to be, stopping to listen in the dark, and occasionally making long waits for some ray of light or other sign to direct them. When we had moved to a distance that we believed would place us very near the camp, we halted and waited until about four o'clock or after, as we were not sure of its exact location or direction. Fortunately a dim light suddenly appeared on our left, about five hundred yards distant, indicating the exact locality of the camp, and that we had almost passed it.

The troops were formed in skirmish line, and the center directed to guide on this light, which was evidently caused by some one just starting a fire for the morning, and as good a line as could be arranged in the dark was made. The Crows were told

to take position on the right of the line. The troops moved slowly and cautiously in the direction of the light, passing through the grazing herd of horses and ponies. A halt was occasionally made in order to wait until the troops could see a short distance, and it was noticed that, as we passed through the herd, the Crow warriors gradually commenced to quietly move off some of the Bannock horses, and instead of remaining on the right of the troops where they had been placed, they gradually worked to the left, and as they did so drove the herd to the rear. As day broke the troops were enabled to see, and they moved forward until they got within a hundred yards of the camp before opening fire.

The Indians were taken completely by surprise; some of them jumped into the river and swam to the other side, about fourteen of the warriors were killed and the balance of the camp surrendered. The fight lasted but a short time and was over by six o'clock in the morning.

Before the affair was over there was scarcely a Crow Indian and not a single Bannock horse to be seen in the valley. While the Crows had been useful on account of their formidable numbers, the principal object of their attention was the herd of captured horses. While some of them did not stop until they had reached the agency, a distance of seventy-five miles, where they arrived about one o'clock in the afternoon, others left their captive stock in the hands of their friends four or five miles back in the foot hills and returned to the assistance of the troops. They did good service especially in calling out to the enemy to surrender and capturing scattered Bannocks; also in capturing a small party that came into the valley later and were evidently following the main band with a lot of stolen horses, one day behind.

I had sent the interpreter on ahead from the Crow Agency, as we marched out to go up to Clarke's Fork, to see what he could find out about the enemy. He could speak both Crow and Bannock. When he had gone over the pass and into the park he met the Bannocks on the other side of Clarke's Fork Pass. They asked him if there were any troops in the neighborhood. He replied "No," and then they said they wanted to go over and trade with the Crows. After leaving them he passed on as if journeying in the same direction from whence they had come, until he had got a safe distance away, and then circled around

and reported to me the night before the attack. He was a good man and was killed in that fight. *Saved him right.*

The affair was a very disastrous one to the Indians, eleven of their number being killed and a great many wounded, while the entire camp was captured with 250 animals.

Our loss was small in numbers, but among the killed was Captain Andrew S. Bennett, of the Fifth Infantry, a most accomplished, meritorious, and valuable officer. It was a sad sight as his friends gazed upon his dead body, which Surgeon Redd had placed against a tree, with the shoulders bare, in order to examine the wound. The bullet hole was in the centre of his breast, and had evidently caused instant death. His features were as white and perfect as if chiselled from marble, and he looked like an ideal hero. It seemed hard that this true patriot, who had risked his life on many a hard-fought battlefield, both during the war and on the frontier, must meet his death far away in that wild and rugged region, amid the eternal snows of the mountains. His body was tenderly cared for and sent East to his relatives in Wisconsin.

The command remained beside the rapid, clear trout stream that came down from the mountains, during that day, and in the evening witnessed the burial of one of the Crow warriors who had been killed in the fight and had been a very popular man in the tribe. After his body had been arranged for its final resting place, and bedecked with all the valuables that he had possessed, as well as some belonging to his friends, and his grave had been prepared on the butte near the camp, his body was lifted on the shoulders of four of his comrades, who slowly moved up the side of the butte chanting their sorrow in low, mournful tones, while the other Indians bewailed his loss according to the custom of their people.

NELSON A. MILES.

Sep 1895

PERSONAL HISTORY OF THE SECOND EMPIRE.

IX.—INTRIGUE AND CORRUPTION.

BY ALBERT D. VANDAM, AUTHOR OF "AN ENGLISHMAN IN
PARIS," "MY PARIS NOTE-BOOK," ETC., ETC.

If the *chronique scandaleuse* of the Second Empire were not so inextricably mixed up with its political history, I would fain have kept my pen clean of the former altogether. When one stands confronted with a *régime* which, during its eighteen years' existence waged four formidable wars, not one of which on careful examination seems to have been necessitated by the nation's welfare, the natural impulse is to look for the causes of such wars below the surface.

And a glance below the surface reveals, behind that glittering Court which every one knows, with its ambassadors, chamberlains, generals, ministers, and ladies of honor, a seething mass of intrigue and corruption to find the like of which we must revert to the reigns of Charles II. in England and of Louis XV. in France. True, there is no titular mistress of the Emperor either in the shape of a Lady Castlemain, a Duchess of Portsmouth or a Marquise de Pompadour, but it is doubtful whether even while Mrs. Palmer, Louise de Kéroualles and Madame d'Étiolles were more fatal to the Stuart and the Bourbon than the women who surrounded the nephew of the great Bonaparte. Not one, save Princesse Clotilde inspired the public with that respect which is the first and foremost condition of the prestige of a dynasty whether that dynasty be hereditary, founded by the sword or intrigue as were the dynasties of Louis Philippe and Louis Napoleon. Of one thing we may be sure, in spite of the cheers that greeted the Empress in public; the French people spoke of the ultra-fashionable throng that surrounded her as the English of the latter

A Purposeful Picnic

PART III.

By Fred A. Hunt



If last the little command came in sight of the Bannock camp, whose members, unsuspecting of any contiguous hostile force, were lazing around, Indian fashion, on the campground. This was on an unnamed creek, an affluent of Clarke's Fork of the Yellowstone, but since then named Bennett Creek, after Captain Bennett. In the region sagebrush (*Artemisia Ludoviciana*) grew to the altitude of five and six feet—a very unusual height for this shrub, but which height was very advantageous as a screen for the attacking force.

The night of September 3, all instructions were issued; all bits, picket-pins, carbine-snaps or other jingling appurtenances carefully wrapped to deaden or obviate the sound, and the Crows solicited to lend a helping and belligerent hand—but without avail, their regard for the integrity of their skins outweighing all the seductiveness of proffered lucre. So we had to make up our minds to tackle the proposition without outside help. The proposition was not replete with charms, as a reasonable estimate placed the foe at from three to four times our complement of warriors, and when a camp was "jumped," the society belles, matrons, buds and children all became warriors for the nonce, and remarkably virulent ones, too. Therefore, if we didn't get the Bannocks, they most assuredly would get us; or else the alternative of the celebrated engagement of the Kilkenny cats.

At the pearly dawn of September 4, the little forlorn hope commenced the onset. The Bannock camp being large and its warriors plentiful, it was eminently necessary to use strategy (of which, on account of our small numbers, we were a little "shy"), and to make reasonably sure that each bullet would find a billet, or that as many as pos-

sible of the Bannocks should be placed *hors-de-combat* ere the paucity of the attacking force should be ascertained. Rather a bloodthirsty way of looking at the matter, but it was preferable that the tail of the Army-Kilkenny cat should be left, rather than that of the Bannock feline; and our ornamental coadjutors—the Crows—if the tide set against the soldiery, might rub out a few scores of ancient antagonism to the white man by chipping in with the Bannocks. Indians sometimes followed Mr. Pickwick's advice and "hollered with the biggest crowd."

To assist in the strategy, General Miles called the solitary bugler to him and directed that the moment the command "fire" was given, he was to blow his bugle vigorously and to rapidly change his musical coign of vantage, so that many buglers would appear to be "splitting the ear" of day with their melody, and thus the Bannocks might assume that there were several attacking parties. Inasmuch as Snyder, the bugler, whose normal military station was to perform upon the bass-drum in the regimental band, had lungs like the bellows of the village blacksmith, the volume of sound would be all right. He, however, asked the General if he had any preference for any particular call—all soldierly duties having their specific trumpet summons—for his performance during this *obligato de dragonnade*. General Miles waived any choice of calls, sententiously remarking, "Blow like h—l!"

While the soldiers were stealing to their sagebrush covert, the Crows circled around to the vicinity of the Bannock pony-herd, so that the moment hostilities broke the crisp, sweet air of early morning, they could round up the herd and drive it away amid the confusion. And when the command "Fire!" was given and succeeded by the crash of twenty-five rifles disturbing the

O' LOVE

BY
CHARLES B. CLARK, Jr.

IV.

Forever,—forever,—
O Stars, look down and sigh!
For a poison spring will sparkle
And the trustin' drinker die;
And a rovin' bird will twitter,
And a worthless rock will glitter,
And the maiden's love is bitter
When the man's is proved a lie.

V.

Last the rover's circle, guidin',
Brought me where I used to be,
And I meet her, gaily ridin'
With a smarter man than me.
Then I raised my dusty cover,
But she didn't see nor hear,
So I hummed the old tune over,
Laughin' in my hawse's ear:

VI.

Forever,—forever,—
O Sun, look down and smile,
If the snowflake specks the desert
Or the yucca blooms awhile,
Ay! what gloom the mountain covers
Where the driftin' cloud-shade hovers.
Ay! the trail o' parted lovers
Where "forever" lasts a mile!



The Yellowstone From Pompey's Pillar.

Copyright by L. A. Huffman.



Captain Andrew S. Bennett, Fifth U. S. Infantry, Killed in the Charge on the Bannock Camp.

tense quiet and expectancy, it sounded like the crack of doom. The portly Snyder fan-fa-raed the most weird and goblin notes ever emitted by a sane man from a regulation bugle; dashing around and giving a musical *pot-pourri* of calls, until after quite a *charivari* to Aurora he tripped over a root and his questionable melody expired in a dismal wail. He then seized his gun and joined in the ping-pong of the fusillade.

In this short time the Indians had been pretty badly damaged, so, to terminate the hostilities as rapidly as possible, General Miles ordered the village to be charged, and Captain Andrew S. Bennett, of the Fifth Infantry, forming his command of eighteen or so men under cover of the sagebrush, led the charge along the dry bed of a small creek toward the camp, which they captured. During the charge Captain Bennett was killed at the head of his men; Rocque Barcoume, interpreter for the Crows, was also killed, and Two Crows, one of the Crow In-

dians, in his cupidity for members of the pony-herd, exposed himself to the keen eyes of the Bannocks and was shot in the abdomen, a fatal wound* from which he died that day. The remaining casualties were minor and not fatal. But the Indians were driven from the village (any Indian encampment was termed a village) and the majority of them captured, the remainder surrendering during the afternoon, and another leaf was added to General Miles' chaplet.

This was but a minor engagement, but, for the number engaged, was as vicious as any old Indian-fighter would wish to see, and in their own argot, while it lasted "h—I was a-poppin'." Remember that the little band of soldiers was miles away from any possible succor, from any base of supplies or replenishment of its ammunition, and then it will easily be perceived how desperate its position, had not the Bannocks been whipped and captured by the bravery and skill of General Miles and his soldiers. It was a favorite remark of his, and one he made at a review of the troops at Fort Keogh by General William (Uncle Billy) Tecumseh Sherman, when medals of honor



Copyright by L. A. Huffman
Good Eye, an Old Crow Warrior.

*Poor "Two Crows" wound could not be repaired, so Major Henry R. Tilton, who was the Surgeon on General Miles' staff, injected morphia that he might suffer as little as possible ere he entered the Happy Hunting Grounds and confronted Manitou, the Great Spirit.

were distributed to men of the command, "that the Fifth Infantry might not look particularly pretty, but that they could whip more Indians than any regiment in the service."

After the surrender of the Indians our

Around this hospitable fire and under this peripatetic sword of Damocles, victors and vanquished got along very pleasantly. And at nightfall what a scene! The huge fire reflected its lurid light upon the bronze features of the Indian statues (demoniac in



Photograph by D. F. Barry.

Steamboat "Far West" Whereon the Wounded Were Brought From the Banks of the Little Big Horn.

cares commenced, as they outnumbered us four to one, and there was no place where they could be confined. So a mammoth fire was built, around which they were compelled to sit in a large circle, on the exterior of which the few guards walked, the Indians being decisively informed by Cushing, the interpreter, that he or she would be promptly shot if he or she arose without permission.

their war-paint and sullen in their defeat, but magnificent in their physique and stoicism), and from them were thrown upon the tree trunks weird spectral figures—a shadow-dance of giants and gnomes. The wounded were skilfully patched up by Dr. Tilton, who also carefully attended to all unsurgical wounds; Indians and soldiers alike.



Winfield S. Edgerly, Formerly Second Lieutenant Seventh Cavalry, Now Brigadier-General Commanding Department of the Gulf.

Of the characteristic Indian stoicism, an eleven-year-old Bannock boy may be cited as an example. He was very badly wounded in half-a-dozen places, notwithstanding which he fought like a wild-cat, biting, scratching and kicking at his captors ere he was taken. Afterward he refused the proffered food and snarled and glowered at the soldiers, so his wounds had to be dressed forcibly while he was under duress. But all the time he never allowed one expression of pain to escape him, although he must have suffered agonizing torments. Yet this boy was quite a pet at Fort Keogh a few months subsequently; the kindness of the soldiers tamed him, as well as many another Indian. General Miles fought them indefatigably and decisively, but once they surrendered he treated them humanely, justly and kindly—three methods whereto they were strangers at the reservation, under the whilom political appointees of the Interior Department.

While arrangements were thus efficaciously made for the pyro-spection and care of the living, the needful attendance on the wounded and the comfort of all, the Crows

had made a shallow grave on the summit of an adjacent hill for the interpreter and the Crow. There they were entombed by the superposition of rocks and small boulders, so that a coyote-proof mausoleum was produced. As a deference to the obsequies of civilization, the lid of a cracker ("hard-tack") box was utilized for a headstone, and thereon the writer recorded the names of Rocque Barcoume and Two Crows, with the date of their death and the consuetudinal *Requiescat in Pace*. This was so striking and commendable an innovation to the Crow mind and so peculiar an apotheosis, that little parties of them made pilgrimages to the cracker-box shrine and there would grunt with rapturous approval and ejaculate their egotistic phrase "*Absaraka itzigu Bahtsats*," which may be freely interpreted, "Crows are the Boss Injuns."

The Bannocks were sent to Fort Keogh, Captain Bennett's remains were sent to his relatives at Waukesha, Wis., the Crows returned to their reservation and the troops reverted to the picnic party, which by that time had reached and was camped at Mammoth Hot Springs.



Photograph by D. F. Barry.
Acting Assistant Surgeon H. R. Porter, U. S. Army, who was with Reno at the Little Big Horn.



Major Myles Moylan, U. S. Army (Retired), Formerly Captain Seventh U. S. Cavalry, and Participant in Many Notable Engagements.

General Miles led the party through the Park, accompanied by Superintendent Norris, of Norris, Mich., with his customary *sang froid*.

Rocque and the Absaraka (Indian name for the Crow tribe) are still on their mountain height, amid the scenes they loved so well, where—

*"Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves"—*

But two more annotations of the violent deaths, wherewith the history of that region is replete. Exclamation points in Clio's Diary of Montana—"The Land of Massacre."

*"The hills,
Rock-ribbed and ancient as the sun; the vales
Stretching in pensive quietness between
The venerable woods; rivers that move
In majesty, and the complaining brooks
That make the meadows green—
Are but the solemn decorations all
Of this great tomb of man."*

General Miles was subsequently advanced to the Lieutenant-Generalcy of the Army, afterward being retired on reaching the age limit, and then the State of Massachusetts honored the soldier and itself by making him Adjutant-General of the commonwealth, and Snyder lived to beat the "bull-drum" for many years, and, for aught that I know, may be now arousing the echoes of some frontier post with the reverberant tones of his resonant, but none too melodious, instrument.

On rejoining the main party, Lieutenant Oscar F. Long was sent with a party of men to endeavor to intercept and capture the escapes from the attacked camp. Their trails were found to converge and lead to the Crow Agency, where they unquestionably were hospitably received and where the similarity of appearance between the tribes enabled their undetectable assimilation.

The captured Bannocks were returned to Fort Keogh under guard, and there joined the large encampment of whilom hostiles.

It is impracticable to describe the beauty of the district traversed until the entrance to the Park was attained, up by Bottler's



Photograph by D. F. Barry.
Charlie Reynolds, Citizen Scout, Killed at Little Big Horn.

ranch—where were the first hybrid natural cows—buffaloes—by Emigrant Gulch, where was a most orderly settlement gold-mining in the gulch; by Eagles' Rock, at the summit whereof was an eagles' nest, so to the Liberty Cap and Mammoth Springs. There is a magnificent hotel there now; in 1878 there was a shack of hewn logs, where questionable coffee was served in tin cups and the generally accepted menu was pork and saleratus bisenit, and the guest could bunk on the floor—of dirt—if he had any blankets. One common variation to the daily "chuck" was trout, which at that time filled the streams flowing into the Yellowstone as well as the Yellowstone itself. The picnicking party crossed the Yellowstone once by what was left of Jack Baronette's bridge, a bridge to pass over which he used to charge toll; the Nez Percés passed that way and all that was left of his shack were some blackened and crumbling walls and a black kitten and the remains of his bridge. The complete desolation of the place was emphasized by that skinny little black kitten. The outfit passed very gingerly over the remains of the bridge, and while the tardy passage was being made, a couple of soldiers fished with grasshoppers and caught over one hundred pounds of brook trout in the two hours. Below the Lower Falls, the high fall, soldiers



Brave-in-Battle, Bannock Chief.

stood upon the boulders, while under-studies stood up on the bank and baited the hooks with grasshoppers and took off the trout that were thrown up to them on the line. The hook only neared the turbulent waters—boiling under the thunderous impact of the falls—when a trout would leap from the foam and get caught. Just as fast as the

fisherman could mechanically throw up the line to his assistant and he could take off the trout and put on another grasshopper, just so fast were trout caught—or rather they caught themselves. Below the Falls they were all brook trout, and excellent ones, too; above the Falls they were all salmon trout, and with white thread worms immediately beneath the skin; but if the fish were skinned the little ball of worm (like thread) was easily perceived and readily eradicated; if they weren't, good, hot frying rendered them innocuous.

The topography of the varied wonders of the Park is now pretty well known; at that time it was an unknown land. In those earlier days a couple of scouts were prospecting around in the vicinity of the Park, and they determined on visiting some of the notabilities of that wonderland. They had to travel Indian fashion—single file—for the trails were narrow and infrequent. Presently the scout that had been in the lead came charg-

ing back, lickity-split, whipping his cayuse like one of the Furies and the unfortunate pony looking as if it had been semi-boiled. As he passed his partner the latter yelled at him, but no attention was paid to him. So he also raced back and after a little time caught up with him.

"What in Jerusha's the matter with you?" says the hinder one, "that you skins by your pardner like a maverick that's smelt the brandin' of cattle?"

"Matter," remarked the scout that had been ahead, "matter enough. I broke through into hell in that d—d place, and you never catches me in there again!"

The scout had struck the Fire-Hole region where but a thin crust of cretaceous sulphur covers the continually-burning fires, and where the unfortunate cayuse had been badly scalded and the scout badly scared. In Hell's Half-Acre the scene is sufficiently weird to appall anyone, let alone an unsophisticated scout.

While the party was encamped at Old Faithful Geyser and admiring the regularity of its fifty-five-minute ebullitions, two prospectors came into camp quite gaunt and dilapidated, and with but one horse between them—manifest symptoms of disaster in



Chief Albert Waters: Shahaptian Stock, Nez Perce, Accredited With Being With the Bannocks.

that country at that time.

They had been attracted by the lure of gold to the vicinity of Heart Mountain, and had industriously prospected without any vestige of remunerative metal. At last, thoroughly disgusted, they turned their direction toward Bozeman, their outfit comprising one saddle-animal—that they rode alternately—and another animal that they utilized as a pack-animal. While crossing one of the enormous ravines, wherein were massed the accumulated snows of centuries, the insecure frozen surface gave way and the pack-animal, with all their surplus ammunition, cooking utensils, camp appanage and provender, fell into the crevasse and kept falling until it was buried beneath the masses of snow and ice its descent dislodged. The dismayed prospectors sat down on an adjacent boulder and made the air cerulean with their pointed and terse remarks. Then, with the true pioneer spirit, made the best of their unhappy dilemma and once more took up the trail.

While the picnic party was some little distance from the then entrance to Yellowstone Park, one of the pack-mules, laden with boxes of hard-tack.

with that perversity characteristic of those animals, who seem the exemplars of the theological dogma of original sin, singled out two pine trees that were too close together for the passage of the mule and his pack, and essayed to go between them. Finding it impossible, as in his contumacity he probably knew, he see-sawed and surged from one side to the other until he had smashed a couple of the boxes, and then passed through the pine trees, joyfully conscious of the performance of a good deed — from the pack - mule standpoint — and dribbling hard-tack all along the trail.

When the two prospectors, weary and about out of ammunition and pretty comprehensively disheartened, struck that trail and its treasure trove, they were fully persuaded that a beneficent Providence had impelled the destructiveness of the mule, for the scattered hard-tack

was like manna in the desert to them, and provided them with adequate food until they reached Old Faithful, when they narrated to the assembled company the bonanza that had befallen them; worth far more in their hungry state to their digestive apparatus than loads of the gold whose unsuccessful quest had brought them to their destitute plight. Thus the beauties of Old Faithful and the conterminous region were enhanced

by the knowledge that the outfit had performed an involuntary good action, and probably saved two fellow-creatures from the pangs of starvation. The two men thus rescued accompanied the party quite a little distance on the tour, were very useful adjuncts of the expedition, and left well-provided against any need for picking up flotsam of stray crackers along their future route.

The province of this article is not to further dilate on the marvels and beauties of Yellowstone Park; no descriptive capability can depict in any comprehensible way the magnificent gorge, the sublime falls—the lower one being much higher than Niagara — the unapproachable scenery, the wonderful geysers, the marvelous paint pots and the *algae* sculptured by the fairy fingers of Oberon, the solemn splendor of the illimitable petrifications at Mammoth Springs—all these

wonders must be seen and seen again to adequately appreciate them and to realize the unparalleled beauties of the wonder-garden of the world.

The picnic party enjoyed them thoroughly and returned to quasi, and actual, civilization, satisfied that in all the world there is no place like the Yellowstone Park. "*Si quaeris monumentum amoenam Dei, circumspice.*"



*Captain Gustavus C. Doane, Second U. S. Cavalry (Deceased). The Capability and Energy of This Officer in the Construction of Mule-Litters Enabled General Crook to Convey the Seventh Cavalry Wounded to the "Far West." Captain Doane Was Afterward in Charge of the Crow Scouts Under General Miles.**

* On page 440 of THE PACIFIC MONTHLY for April, General George Crook's portrait was published erroneously as that of Captain Doane.

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BEARSKIN

By William L. Shawk, M. D. Cahuilla, Cal.

There was an old Bannock Indian living at Ft. Hall Agency, Idaho, who went by the name of "Bearskin". Some thirteen years ago, he used to make periodical visits from Ross Fork to the old Ft. Hall boarding school, eighteen miles away, to visit his children and to call on the writer whom he called his big "Tillicum" meaning friend. Bearskin was a typical full-blooded Indian, about five feet, four inches in height, rather small for an Indian, and always dressed in Indian fashion. He clung to the Indian dress, and his buckskins; hair braided in two braids, sombrero, or broad brimmed hat, with band of narrow beaded belt, such as the Bannock women made on the Indian looms, of variegated beads.

Bearskin always wore leggings of black, yellow and red flannel, with deep fringe and buckskin moccasins, the leather Indian tanned and made from elk skin instead of deer hide because elk makes thicker and more durable buckskin, with raw hide for the soles of the moccasins.

The shirt was generally of blue percale and evidently the only article of apparel made by the white man. To complete his dress, he always wore an Indian blanket of very bright colors, white, red and black, and was never without this blanket summer or winter.

On these visits to the school Bearskin always was accompanied by his squaw and two or three younger children. If the physician happened to be absent from his residence, when Bearskin arrived it was not unusual for him to enter the house with squaw and children and make himself comfortably at home. They took possession of any easy chair and of course, absorbed as much heat as possible, from the fire and left an odor of sagebrush and buckskin in the house, which was very tenacious and persistent.

Bearskin evidently had a history which the old time Indians, who were negligent in adopting the innovations of civilization and education, knew and they looked upon him as a leader.

As nearly as I could learn this history, it seems that about forty years ago when he was a young brave, he was leading a band of Bannocks against Uncle Sam's soldiers and one day was overtaken by them and told to surrender; but instead of complying with the request, he and his band, seeing that they were greatly outnumbered, put spurs to their horses and sought safety in flight.

But the soldiers picked out Bearskins and fired a volley at him which he described by quickly clapping his hands together to show how many guns fired quickly at him. He said he was shot in nineteen different places and pointed to his head, shoulders, legs and feet. He suddenly fell from his horse and was left on the field for dead, by the pursuing soldiers, who rode up and examined him. After the departure of the troops, Bearskin says the squaws gathered him up in a blanket and conveyed him to camp where they bound his wounds and soon brought him back to life and strength.

Every summer about July 4th, Bearskin was wont to rehearse the above drama for the enjoyment of the Indians, even to the volley, falling from his horse, and acting out his rescue. This was to prove, in his mind that he could not be killed by white man's bullets, as well as to give the Indians a little sport on the glorious Fourth.

On one occasion, Bearskin said we should go to the Dispensary, or as he put it, to the "Medicine house," as he wanted medicine as he was "heap sick," so we started immediately and although the path was amply wide to walk side by side, he would always go, Indian fashion, single file, behind me, the squaw and children bringing up the rear. Upon entering the dispensary and closing the door, he immediately allowed his eyes to wander around and over the formidable array of bottles and their contents, and finally said in broken English: "Good Medicine?"

I assured him it was the best Uncle Sam could buy, and requested him to let me know what ailed him that I might prescribe for him.

He said: "You got good medicine for kidneys?" I answered yes, and immediately made up my mind the old fellow needed a diuretic, and I fixed the preparation and explained its use; whereupon he handed back the bottle and said, "No, you give me fifty cents, I buy watermelon."

Upon another occasion he visited me at the dispensary and handed me a beautifully beaded tobacco pouch, embroidered with cut heads, and said, "You my big Tillicum, my squaw made this for you."

I looked at it very carefully and said, "I am glad to receive this present, Bearskin, and shall keep it as long as I live, to remember our friendship." Whereupon he grinned and said: "You give me one dollar."

The Bannock adult had a superstition against being photographed, they imagined if they consent-

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Athletics.....

NEWS ITEMS

The Printers' football team defeated the Band team last Friday afternoon, by a score of 17 to 7.

Carl Meairs motored to Santa Monica Saturday morning to attend the races.

Miss Muench spent the week-end with friends in Long Beach and Los Angeles.

Miss Charlotte Anderson of Kansas has arrived to take up her work as music teacher.

The football boys tendered Mr. Hadley a banquet at the domestic science building Monday evening.

Coach Hadley left Tuesday, after having closed his work as coach for the football team.

Senon Lubo, a former student here, left for his home Monday, after having spent the Thanksgiving holidays with Mr. and Mrs. Lubo.

Tuberculosis Day was observed in the chapel on Sunday. Dr. Roblee and Superintendent Conser made addresses, Mary Lester read an essay.

Miss Anderson is preparing a musical program to be given at the Glenwood on the Saturday evening before Christmas.

Notice was received a few days ago of the death of former Commissioner of Indian affairs Robert G. Valentine. He visited the school a few years ago.

H. L. Carner and family and Mrs. Addison and son Leslie spent the day Sunday at Glenn Ivy. They were joined in the afternoon by Mr. Veith and family.

The academic teachers held their regular monthly meeting Tuesday morning. On the evening before, the ladies of the industrial departments met with Mrs. Ewbank and the men with M. A. Collins.

The party given by officers of the first battalion Saturday was well attended. This is an annual event, and is looked forward to with much anticipation by the students.

The officers of the second battalion will give their annual ball on January 20.

M. A. Collins went to the hills Saturday afternoon to spend the remainder of his vacation in hunting and camping. He sent back seven quail Sunday afternoon, which he had shot while lying in bed. He reports game in abundance and that he is having a fine time, even though he is all alone.

At the Sunday evening services, Superintendent Lonergan of New Mexico addressed the students. He was formerly at Pala and knows a great many of the Mission Indians. He said that he is a member of the Mission tribe by adoption if not by birth. He pointed out the opportunities offered girls and boys at this school, and told them of the responsibilities that awaited them on their return home.

"The Indian boy as a tradesman" was the subject of an address by M. A. Collins at a general meeting of employees Tuesday evening, that brought out a lengthy discussion. The speaker advocated that the Indian boys should be encouraged to take up the trades. He thinks that we dwell too much on the thought of the boys going back to their homes after they leave school. He cited a number of instances wherein Indian boys have made good in shops, garages and assembling plants.

The speakers who followed him, Messrs. Veith, Fowler, Meairs, Scholder, Mansfield, Bunch, Tarrant, Porter, Mullins and Kightlinger, all held to the theory that Indian boys are as much adapted to the trade as any other class of boys. Mr. Conser closed the discussion by saying that he was very much interested in the ideas advanced and that one of the things the boys should learn to do in taking up the trades is to do their work with greater dispatch.

THE THREE KINGS

The Three Kings are the men who came out of the East to adore the infant Jesus; see MATT. II. -1-12. The title of king bestowed upon them in modern literature was probably derived from Psalm LXXII. 10, which verse is used in the feast of the Epiphany. According to tradition their names were Gaspar, Melchior and Balthasar. Their bones were brought to Constantinople by the Empress Helena. Their dust is supposed to be at present in a chapel of the Cologne Cathedral known as the chapel of The Three Kings, which was built by the Emperor Maximilian in 1459-1519. Their crowns and other relics are to be seen in this chapel at the present time.

BANKER AND LEGISLATOR JAILED

Muskogee, Okla., November Robert K. Warren, county attorney of Choctaw County, recently elected a member of the lower house of the state legislature, was sentenced to sixty days in jail and fined \$100 in United States District Court here yesterday. Warren was recently convicted of introducing liquor into Oklahoma.

Wright Bomford, a prominent banker of Hugo, convicted on the same charge, was sentenced to thirty days in jail and fined \$100.—*Fort Worth Star Telegram*

Cont. from page one

ed they stole something, that it was bad omen, that they would soon meet with some misfortune, or even death might overtake them. So I made up my mind I would try Bearskin for his photo. I told him we were big friends and I must have his picture and one day he consented. He was dressed with new sombrero for the occasion and I sat him down on the dispensary steps. He would not remove his hat but I tipped it back as far as I could from his forehead. He placed his braided hair so that it would be sure to show. I snapped him, and obtained a very fine picture, and made him a print which he was very glad to receive.

A pinto pony among the Ft. Hall Indians, from some Arabian stock, they had acquired at an early date, was always held in high esteem. While at Ft. Hall I purchased an old gentle mare, white with some delicate pink spots all over her skin, and also black marked with the pinto eyes, for boys to ride. The mare had one eye put out later by one of the Bannock school boys, with a shot from the sling, done mischievously, and she was very old and not worth more than ten or fifteen dollars. Imagine my surprise when one of the old Bannock Indians who had a lot of Indian ponies running wild near the school, rode up one day, on a most beautiful bay pony with sweeping tail and heavy black mane, not over three years old, and said he wanted to trade the bay pony for the white one I owned. I suspected the reason and found out later that I was correct; the old Indian said he wanted the gentle old pony for his elderly wife to ride; but I found the very old Indians always killed a pony near the grave of the departed, usually up in the foothills, in some inaccessible spot, the pony to be ridden, probably, in the happy hunting ground.

I bought a beautiful badger skin once from a Bannock Indian to keep for a small rug, and one of the Bannocks informed me that a medicine man of the tribe could bring rain or cause rain clouds to depart by waving the badger skin in certain directions and using the correct Indian words.

An old Bannock Indian by the name of "Teton Bill," once set a trap to catch a big timber wolf and one day on visiting the trap found a big mountain lion or puma; and imagine my surprise on visiting his cabin to find the Indians having a big feast; they all said mountain lion was fine eating. I examined the carcass, and found the lion's claws had not been removed from the feet. I asked permission to remove two of the largest, and Superintendent Oliver of the Pyramid Lake Reservation, Nevada, is now the proud possessor of those two claws made in the form of a crescent with the Masonic Shrine Degree as an emblem.

The root of the Sago Lily, which abounds in spring among the brown hills of Idaho, are eagerly

ly sought by the young Indian bucks, who dig them out. They say they can subsist upon them.

In this same locality in Idaho, the big black ants erect their home at least two feet above the ground in bee-hive-like formations, and it would surprise a white person to see an Indian maiden kick off the top of one of these mammoth ant hills, introduce her hand quickly into the interior and remove a handful of white ant eggs, detach the pugnacious ants and eat the eggs as a dainty morsel of food. I have heard the old people among the Bannocks and Shoshone Indians formerly fried these ants in grease over a hot fire in a frying pan, a food preparation unknown to any of our modern hotel menus.

The Ft. Hall Indians had secrets along medical lines. Their medicine men among the Indians could save a patient who had swallowed the deadly wild parsnip with suicidal intent. This wild parsnip or water hemlock is indigenous to swamps and meadows and water courses in Idaho, and is probably the drug which killed Socrates. The small whiteroot, is sweet to taste, and smells like a parsnip; when fresh, will kill one in less than half an hour, and is a common means of self-destruction among the Idaho Indians. It produces frightful convulsions, frothing at the mouth with bloody mucus, the eye balls fairly dance in the head, sterterous breathing appears, coma and death ensues in a very short time. One or two small roots will kill.

The Indian medicine man says the hog eats everything even poison, so he says in his Indian incantations, "Go piggy into victim's stomach and eat up the poison. So he gives the victim of wild parsnip a pint of bacon grease, the oil freshly rendered from bacon and cures the patient. The daughter of an old medicine man who had a great reputation among the Bannock Indians, so informed me and I tried the treatment on an Indian woman who had become dependent over the loss of her baby, had jumped from a wagon and quickly pulled up two roots and swallowed them, all without the knowledge of her husband who was with her. This treatment with the aid of the stomach pump saved her life, thus vouching for the medicine man's knowledge. The oil coats the walls of the stomach, preventing absorption.

But the remedy par excellence among the Bannocks and used for every conceivable malady, was sweating; a Turkish bath is childish in comparison. The method is as follows: A small Teepee or blankets over a few willow bows, some rocks previously heated to redness, the patient laid on the ground near the rocks, naked, water thrown on the rocks, and every orifice closed and the patient sweated for hours; then he is taken to a river and bathed in cold water, the same thing being repeated for several days.

If this did not cure it often killed, but there is no doubt that in some cases the remedy, though heroic, was often beneficial. I talked with one old

THE SHERMAN BULLETIN

many St. Clair who swore that the Indians had cured him by sweating him several hours, after all other agencies had failed, and he said that he had never been sick since. He was at that time past the allotted three score and ten.

The Indians never lost a case from rattlesnake bite. They used the ligature incision and sucked the wound. The Idaho Indians are very clever in treating fractures of bones by a system of small twigs, cemented together by string, making a very pliable and strong splint, admirably adapted to hold the ends of a broken bone in place. They bound up the fracture for nature to heal. Sometimes they used raw hide to make a splint to hold a fracture. I knew an Indian, whose lower leg I had amputated at the middle, to make himself an artificial peg leg, on which he got around without the aid of crutch or cane, which proves the old adage "Necessity is the mother of invention."

—*The Medical Pickwick.*

The students were specially favored Sunday evening in having Mrs. Ross Grenville Pike, worker of the National Audubon society, address them on the treatment of birds. She devotes her entire time to this work and told many interesting things about what children in other schools are doing to conserve many species almost extinct. Myrtle and Ruby Blodgett sang a duet during the services that was enjoyed.

It was a typical November afternoon that greeted the large crowd that assembled Sunday afternoon to hear the splendid concert by the band under the direction of R.E. Barrington.

NEWS ITEMS

An interesting and instructive story was that woven around the old story of Samson and the lion by Dr. Boardman in his talk to the Protestant students Sunday afternoon. It was a lesson that none could fail to get. The lion was likened unto the sins that tempt us in this day, which like the lion, spring upon us when they are least expected, and the slaying of the lion was emblematical of withstanding temptations. Miss Boardman, daughter of the speaker, sang a solo, to the delight of all present.

Mr. Vieth is rejoicing over the prospects of a new truck for school use. It will probably be one or two tons capacity and will facilitate hauling to a great extent.

The band went to Corona Wednesday morning to furnish music for a celebration. They returned on the 10 o'clock car in the evening.

Superintendent Conser left Wednesday afternoon for Parker, where he will inspect the schools. He expects to return the last of the week.

Mr. and Mrs. McClellan entertained at the Glenwood Sunday Mr. and Mrs. William Conzelman and little daughter of Los Angeles, and Misses Arnold, Ferris, Jewett and Miller.



A CLASS IN WHEELWRIGHTING AND WAGON MAKING, J. BUNCH, INSTRUCTOR

NATURE NOTES

Vol. XII

MAY-JUNE

No. 5-6

CHIEF
JOSEPH



YELLOWSTONE NATIONAL PARK



UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
Yellowstone National Park
Yellowstone Park, Wyoming

YELLOWSTONE NATURE NOTES

Vol. XII

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This is one of a series of bulletins issued regularly for the information of those interested in the natural history and scientific features of Yellowstone National Park and the unmatched educational opportunities offered by this region. PUBLICATIONS USING THESE NOTES PLEASE GIVE CREDIT TO "YELLOWSTONE NATURE NOTES" AND TO THE AUTHOR.

Roger W. Toll
Superintendent

William E. Kearns
Illustrator

Dr. C. Max Bauer
Park Naturalist

NOTE ON INDIAN OCCUPANCY

For years there has been a fairly persistent contention among writers and lecturers on Yellowstone to the effect that Indians avoided the area because of a superstitious fear of the geysers. This supposition does not seem to be based on fact. It is true that there probably never were many Indians residing in this region. The long winters with attending deep snows and lack of game in the high country seems to have been the deciding factor. With the summer, came hunting parties of Crows, Bannocks, Blackfeet, and Lemhis. Certain tribes of Shoshones also came for hunting and a trek through the area, while one small tribe of Sheepstealers doubtless spent much of the year in the region. *No Indians seen there by Hayden Survey in 1872 - C. M. A.*

In Superintendent P. W. Norris' report for 1880 he describes a permanent camp which he found that summer near the east boundary of the Park, on the headwaters of Miller Creek not far from Hoodoo Basin. According to Superintendent Norris, the campsite showed long usage, if not continuous, it was repeatedly occupied year after year for a long period.

We now have evidence in the form of arrow heads, scrapers, and other artifacts from almost every part of Yellowstone Park, indicating that Indians have been at various times in all parts of the area. Few, if any, permanent campsites have been found, but the temporary campsites are numerous. Recently a Park Ranger collected a flaker, several grinding stones and various worked pieces of obsidian from a spot within a stone's throw of the Mud Volcano and the Dragon's Mouth. - The Editor.

THE BANNOCKS IN YELLOWSTONE NATIONAL PARK

by

Harlow B. Mills, Naturalist Assistant

Although several tribes of Indians may have entered Yellowstone Park upon occasion, two tribes of the Shoshone Nation, the Sheepeaters and the Bannocks, were the only ones to leave tangible evidence of occurrence within the boundaries of this area according to our present knowledge.

Whereas the former actually dwelt in the Park and earned their subsistence from it, the latter tribe passed through the park annually for a long period of time on their way from their ancestral homes to the west to the upper Missouri where they hunted bison.

The trail left in the Park by the Bannocks on their pilgrimages to the land of the bison was plainly visible in many places as a deep, grassy furrow as late as 1895, after a quarter century of disuse.

The Shoshone Nation was in general characterized by the small stature of the people, who were timid and not of the comparatively high mentality of other neighboring tribes. A few of the tribes of this nation rose over the general plane of development, were mounted, and occasionally met their enemies in open combat. The Bannocks were one of these tribes.

Despite the fact that these Indians were considerably above the average of this nation, they held the Blackfoot to the north in wholesome respect, and for this reason they did not travel to the east by way of the Bozeman Pass and the Yellowstone valley; instead they took the more difficult trail to the south. The Henry's Lake area was a great rendezvous for the Bannocks, and from here the trail wound into the Park near the present West Entrance, crossing the Madison River at this point and angling to the northeast toward the confluence of Maple and Cougar Creeks.

Instead of dropping down to the south and thus missing the tip of the Gallatin Range, the trail led to the north of Mt. Holmes, crossing to the headwaters of Indian Creek. It has been stated that a superstitious fear of the Norris Geyser Basin drove the Indians into the mountains at this point. How much truth there is in this statement we will probably never know. However, the Norris area would have been plainly visible to any of them who ventured to the south slopes of the mountain, or to any who climbed to the top of Mt. Holmes to observe the country about.

Picking up the trail again, we find that it travelled down Indian Creek to the Gardiner River, fording it just above the Seven Mile Bridge



May-June, 1935

23

on the present loop road. From this point Superintendent Norris followed the trail with his old "Norris Road" past Swan Lake Flats, through Snow Pass, and down what is now the saddle horse trail to Mammoth. Whatever fear may have been instilled in the Indians by the geysers, apparently the same feeling was not held toward the giant hot spring area.

From Mammoth the trail turned abruptly to the right and recrossing the Gardiner River followed Lava Creek to the vicinity of Undine Falls. Here it climbed the side hill and the old road to Tower picked it up, following it to the Tower Falls. Just above the falls and the mouth of Tower Creek the trail dropped down to the Yellowstone and crossed it. Vestiges of the trail on the north side of the river are still visible, according to E. R. Arnold, District Ranger. In the vicinity of Junction Butte the road to Cooke City picked up the trail again and followed it to Soda Butte where it divided, the south branch following the Lamar River out of the Park and reaching the bison country via the Shoshone Valley. The persevering road builders continued up the branch to the north and followed it as far as Cooke City. Here the trail crossed to the Clarke's Fork and followed it down to the bison country.

It seems altogether likely that this trail through the north part of the Park was used by other Indians than the Bannocks, in fact there is historic evidence that this was the case. In the year 1870, the Washburn-Langford-Doane party saw numerous Crow Indians below the Park to the north, and followed their tracks into the Park. There was a well defined trail leading up the Gardiner to Mammoth where it joined the Bannock trail. These fresh Indian tracks were followed all the way to Tower where they crossed the ford near the mouth of Tower Creek and continued on up the Lamar River, the exploring party turning to the right and crossing Mt. Washburn to Canyon. On August 16, 1870, Lt. Doane, while scouting ahead of the main party, discovered the 15 lodges of this party of Crows near Tower Falls.

It is unfortunate that the policies governing the administration of the Park have evolved slowly through the years, but this slow development was only natural. How much better it would have been had the original roads interfered to a minimum with this remarkable trail. What an historic monument it would have been! What interest could be instilled in the present-day Park visitor were he to cross this well defined trail on his perigrinations through the Park, much as he now crosses the Howard Eaton Trail!

But the possibilities for that are past. Perhaps we should content ourselves with that which remains. Some of the oldest of our American cities pride themselves in the fact that the tortuous streets follow the cow paths of the original settlers. How much more will the tourist enjoy the trip from Mammoth to Tower when he knows that he is following the trail first surveyed and constructed by the Bannock Indians.

THE NEZ PERCE WAR

by

William E. Kearns, Junior Naturalist

The Nez Perce Indians, belonging to the linguistic family, Shahaptian, settled sometime in the past in the area now known as northeastern Oregon, southeastern Washington, and west-central Idaho, a region bounded by the Cascade Mountains on the West, the Bitter Root Mountains on the East, and with north and south boundaries of the 44 and 46 parallels. The native name of the Nez Percés, "Nim-e-poo," signified "the real people," and in the French the name meant "pierced nose." This latter was undoubtedly a misnomer, as the Nez Perce Indians did not make a practice of piercing the nose.

Prior to 1877, it was the boast of the Nez Percés that they had never killed a white man, and they were one of the first of the Western Indian nations to welcome Christian missionaries. Being of the "Earth people" they had no sympathy with the whites' desire to measure-off and parcel-out the lands of their ancestors, and as the march of settlement and the rush of the gold seekers swept over them they became embittered by the practices of the white man. By the treaty of 1855, the United States Government set aside the majority of the ancestral lands of the Nez Perce for a reservation in exchange for certain considerations on the part of the government. All went peacefully for a time, but with the discovery of gold, there followed a rush of men with little or no regard for the Indians or their treaty. Conditions had become such that by 1863 a second treaty was made with the Indians, or rather with a part of the Nez Perce bands, and from then on the signers of the treaty were known as the Treaty Indians, and the non-signers as the Non-Treaty group.

Among the Nez Perce tribes, as with the majority of Indians, no one chief could obligate other than his own tribe by any agreement of his own. Consequently, the Non-Treaty group felt in no way responsible for the acts of the signers or for their obligations. In turn, the U.S. government had no sympathy with such customs, and felt that majority rule should govern the entire Nez Perce group of several tribes.

The Wallowa and Imnaha valleys, ancestral home of Joseph's tribe, was a choice section taken from the Indians by the 1863 Treaty, and there was much feeling both on the part of the Indians and of the encroaching whites as to possession of these and other select areas. In 1873, the Government gave the Indians permission to live in the disputed area. In 1876, a commission was appointed to investigate the differences, and recommended that the Non-Treaty Indians had no standing and should be placed on the reservation as established in the Treaty of 1863, entirely disregarding the Treaty of 1855 which had been signed by the Chiefs and duly ratified by the Senate of the United States.

General Howard in his book, "Joseph, His Pursuit and Capture," had the following to say: "I think it a great mistake to take away from Joseph's band the Imnaha and Wallowa country. No bloodshed has so far resulted, but

May-June, 1935

unless these really peaceable Indians are allowed to remain and keep this valley as their own, a great deal of trouble and possibly bloodshed will be the result."

Early in 1877, the government ordered General Howard to carry out the recommendations of the commission. In order to do this, several councils were held with the Indian Chiefs, and after much argument and the arrest of Too-hul-hul-sote, a medicine man who had considerable influence with the younger Indians, it was finally agreed that the Non-Treaty Indians would go on the reservation by June 14, 1877.

On the surface everything appeared to be going smoothly when suddenly on the evening of June 14, a small band of younger Indians took matters in their own hands and murdered several whites. Behind this act, however, was the grim fact that several Indians had been murdered by white men sometime previous, and nothing was done to punish the offenders. Incited by the "dreamers" or medicine men of the tribes, the sons of the murdered Indians recklessly sought revenge, and through their acts of violence plunged the Non-Treaty Indians into war with the United States.

Chief Joseph had no part in the violent acts of the younger men, and was away at the time gathering his cattle preparatory to moving onto the reservation. Returning to his camp and learning of the state of affairs, he realized that the government would not believe him and decided that there was but one thing to do, and that was to cast his lot with his tribe. Accordingly, he assumed the leadership, and began one of the most dramatic campaigns in history.

In compliance with a request from the people of Mount Idaho, near where the atrocities had been committed, Captain Perry of Fort Lapwai with 90 men made a rapid march and contacted Joseph where the Indian had concentrated his and White Bird's bands on the banks of the Salmon River at the junction with White Bird Creek. The battle which followed was a decisive victory for the Indians. Captain Perry was routed and lost 37 men killed and 2 seriously wounded, while the Indians had but 4 wounded.

After ordering all available troops to move to the scene of hostilities, General Howard took command and attempted to follow Chief Joseph who had crossed the Salmon River and was in the mountains. Howard crossed in pursuit, sending Major Whipple after Chief Looking Glass and his band then camped on Cottonwood Creek. Joseph, however, evaded Howard in the mountains, recrossed the Salmon and marching quickly across Camas Prairie, fell upon Whipple entrenched at Cottonwood Ranch. Small scouting parties attempting to go to Whipple's relief suffered severe losses or were annihilated, but Whipple's force was finally rescued.

Discovering that Joseph and all his band had eluded him, Howard recrossed the Salmon and hastened toward Cottonwood to relieve Whipple. After withdrawing from Cottonwood, Joseph went to the Clearwater where he was joined by Looking Glass. Their combined forces probably numbered about 250 warriors, and about 450 women and children. Howard, with about 400 men, mostly cavalry, a small artillery unit, and some mounted infantry, advanced

to attack. Superior equipment and numbers told, and after making a desperate resistance, Joseph retreated up the Clearwater to Kamiah Ford.

Joseph was here confronted with one of the most trying of his problems. In the beginning, he had urged his tribe and others to be peaceful; when they began hostilities, his decision was to fight with them, and now when he was ready to fight it out to a finish, some of his chiefs wanted to leave the country and go to the old Buffalo hunting ground in northern Montana. Joseph maintained that the fight was for their ancestral homes, and if it was fighting they wanted, by staying with him they would get plenty of it. Yielding finally to the entreaty of his chiefs, Joseph resorted to strategy to trick Howard, succeeded, and was off with his warriors, women, children, flocks and all belongings before Howard learned of his departure. This move was the beginning of one of the most stupendous retreats in history. Starting over the famous and difficult Lo-lo trail, moving to the east and north over mountains, treacherous torrents, over and thru areas of down timber, encumbered with equipment, belongings, women and children, Joseph led them and marshalled them in a most superior manner.

Fort Missoula had been informed of Joseph's move to the East and Captain Rawn moved to intercept him on the Lo-Lo trail in the Coeur d'Alenes. Joseph's request, upon arrival, that he be permitted to pass thru peacefully was denied and Rawn was tricked by the wiley Indian, who effected a passage via a small gulch, holding off Rawn and his men with a few warriors. Discovering the trick, Rawn went in pursuit at once, but being greatly outnumbered soon withdrew to await reinforcements.

Joseph knew that General Howard was far behind him and traveling slowly, so the Indians moved leisurely, trading with the settlers to replenish their food supply and thus in apparent security and with no scouts out, Joseph went into camp on the south side of the Big Hole River on the 8th of August.

General Gibbon had reached Fort Missoula, and with reinforcements of Rawn's men and some volunteers, moved quickly to attack Joseph. Deploying his men during the night, Gibbon fell upon the camp at day-light, and within 20 minutes was in possession. The routed Indians quickly rallied, and the soldiers now fighting for their very lives, retreated to the bluffs above the river and prepared to stand a siege. The wagon train which had been left with a small guard of 20 men was attacked, the howitzer dismantled, and 2500 rounds of rifle ammunition seized, and one killed and 3 wounded. The loss in battle to the army was 3 officers killed and 4 wounded, 21 soldiers and 6 civilians dead, and 31 soldiers and 4 civilians wounded. The Indians lost Chief Looking Glass, and 89 killed, a number of them being women and children. The Indians withdrew during the night.

General Howard arrived with reinforcements and assumed command the next day, and Gibbon who was wounded retired with others wounded to the Fort. In an attempt to head-off the Indians, Howard went into camp in Camas Meadows (40 miles west of Henry's Lake in Fremont County, Idaho)

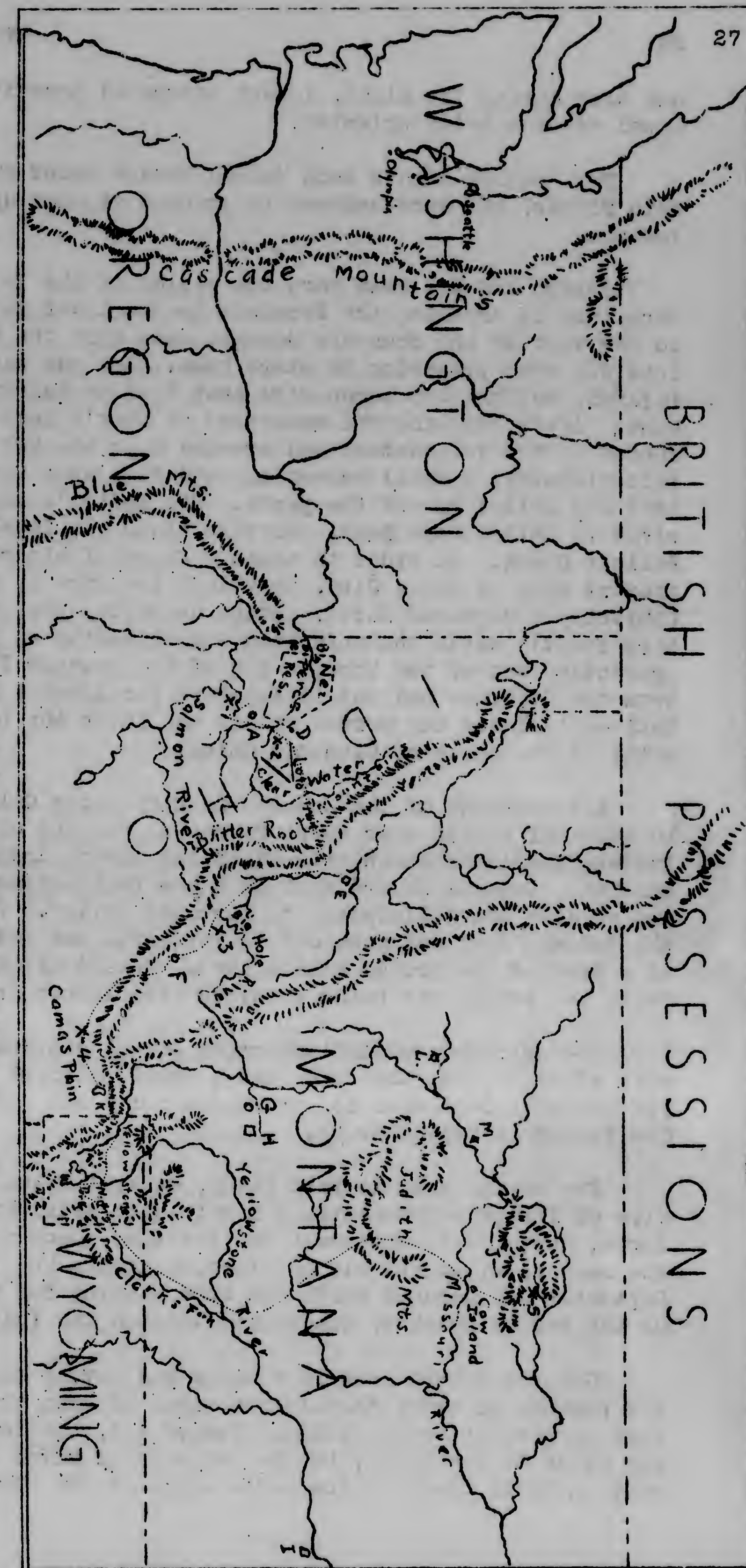
May-June, 1935

Battlefields of:-
 X-1 Whitebird Creek
 X-2 Clear Water
 X-3 Big Hole
 X-4 Camas Plain
 X-5 Bear Paw

Locations:-
 A--Mt. Idaho
 B--Ft. Lapwai
 C--Lewiston
 D--Kamiah
 E--Ft. Missoula
 F--Bannock City

G--Bozeman
 H--Ft. Ellis
 I--Ft. Keogh
 J--Bear Paw Mountains
 K--Henry's Lake
 L--Ft. Shaw
 M--Ft. Benton

MAP TO ILLUSTRATE NEZ-PERCE WAR OF 1877
 (Approximate route followed by Nez-Perces)



and here during the night, Joseph stampeded Howard's mule herd and escaped after a brief skirmish.

The Bannock scouts soon joined Howard under the leadership of Captain Fisher, and were ordered to proceed at once upon the trail of the Indians.

Joseph led his band thru the region of the Yellowstone National Park, and in crossing the Firehole in the lower geyser basin a little to the west of the Fountain Geyser, came upon the Cowan party of tourists who were preparing to start home. One man was killed, two others injured, but the two women were sent back to safety at Joseph's command. After crossing the mountains at Mary's Lake, the Indians descended to the Yellowstone and crossed near the Mud Geyser. While in this vicinity, a small marauding band fell upon another party of tourists and killed one of the party. The Indian's route continued up the river to Yellowstone Lake, eastward along the lake shore and then up Pelican Creek. In order to avoid a force of miners assembled near the present site of Cooke City, they left the Park by way of Miller Creek. (Shively, a captured white, acting as guide, probably appraised them of this fact.) While the main band was traveling up the Yellowstone and proceeding out of the Park, a few of the younger Indians swung north down the Gardiner and out of the Park for several miles. Their depredations included the murder of one man (near the present site of Mammoth) at the mouth of Clematis Gulch.

A detachment of the Seventh Cavalry under Colonel Sturgis attempted to head-off Joseph near Heart Mountain, but was eluded by the cunning Indian, and later in an attempt to run Joseph down, was further unsuccessful. General Howard went down the Yellowstone, over Mt. Washburn, and on down the Yellowstone to Barronet Bridge. The marauding band of the Indians that had gone off to the north had returned, crossed and burned a part of the bridge behind them. Howard experienced further delay while the bridge was being repaired with lumber from Barronet's house.

The main body of Indians under Joseph continued to the north and east after leaving the Park, had a brief skirmish with Sturgis at Canyon Creek on September 13, proceeded north and crossed the Missouri at Cow Island on September 23.

Far to the East at Fort Keogh, General Miles had been informed by wire of Joseph's movements, and with some artillery and a considerable force, hastened to intercept the Indians. Detaining the last boat of the season, Miles had his men ferried across the river on the 25th of September and marched north and west heading for the Bear Paw Mountains. On the 2nd of October, his scouts located the Indian camp.

General Howard knew that Miles was moving westward, so slowed down his pursuit in order that Joseph might slacken his pace, and Miles have time to move in ahead of him. Joseph had, however, pushed on and was now miles to the north, but not knowing of Miles approach, had gone into camp on Snake Creek on the north slope of the Bear Paw Mountains and

May-June, 1935

within a short distance of the Canadian border so that his exhausted men and horses might rest.

The Indians feeling secure from Howard, failed to place scouts around their camp, and were partly surprised by the soldiers when they attacked in force. Despite the suddenness of the attack, the Indians fought valiantly and on even terms with the soldiers until the latter began using their artillery. After several parleys over a period of two days, in which the Indians attempted to gain permission to go on in to Canada, they were promised by Miles that they would be returned to the Nez Perce reservation if they surrendered. Believing the promise of the General, on the evening of October 4, Joseph sent the following message to General Howard (who had rushed ahead with a small detachment on the second to join Miles), and then surrendered:

"Tell General Howard that I know his heart. What he told me before-- I have it in my heart. I am tired of fighting. Our Chiefs are killed. Looking Glass is dead. Too-hul-hul-sote is dead. The old men are all dead. He who led the young men (Ollicut, Joseph's brother) is dead. It is cold. We have no blankets. The little children are freezing to death. My people--some of them--have run away to the hills and have no blankets, no food. No one knows where they are--perhaps freezing to death. I want to have time to look for my children and see how many of them I can find; maybe I shall find them among the dead. Hear me, my chiefs, my heart is sick and sad. From where the sun now stands, I will fight no more forever." (Fisher's, "The Nez Perce War.")

The following summary from "The Epic of the Nez Percés," by C.T. Brady, seems to be an excellent summation of this last of the Indian Wars:

"Joseph, whose force never amounted to three hundred fighting men, had engaged at different times some two thousand soldiers. Of these, one hundred and seventy-six had been killed and one hundred and forty wounded. During the long retreat and the hard fighting, Joseph had lost one hundred fifty-one killed and eighty eight wounded. He had fought eleven engagements, five being pitched battles of which he had won three, drawn one, and lost one. Some of the troops in pursuit of him had marched sixteen hundred miles. His own march had been at least two thousand miles. This constitutes a military exploit of the first magnitude and justly entitled the great Indian to take rank among the Great Captains."

After the surrender, Joseph and some of his followers were taken to Fort Leavenworth where they remained until July 1878, when they were taken to the Indian Territory. After seven burning years, and being ravaged by sickness and death, the remnant was established on the Colville Reservation in Washington. Chief Joseph died in 1904.

Bibliography of "The Nez Perce War"

- "Chief Joseph; His Pursuit and Capture," by General Howard
 "A Century of Dishonor," by Helen Jackson
 "The Yellowstone National Park," by H. M. Chittenden
 "The Nez Perces Since Lewis and Clark," by McBeth
 "The Epic of the Nez Perces," by C. T. Brady
 "The Nez Perce War," by D. C. Fisher

A RARE INSECT

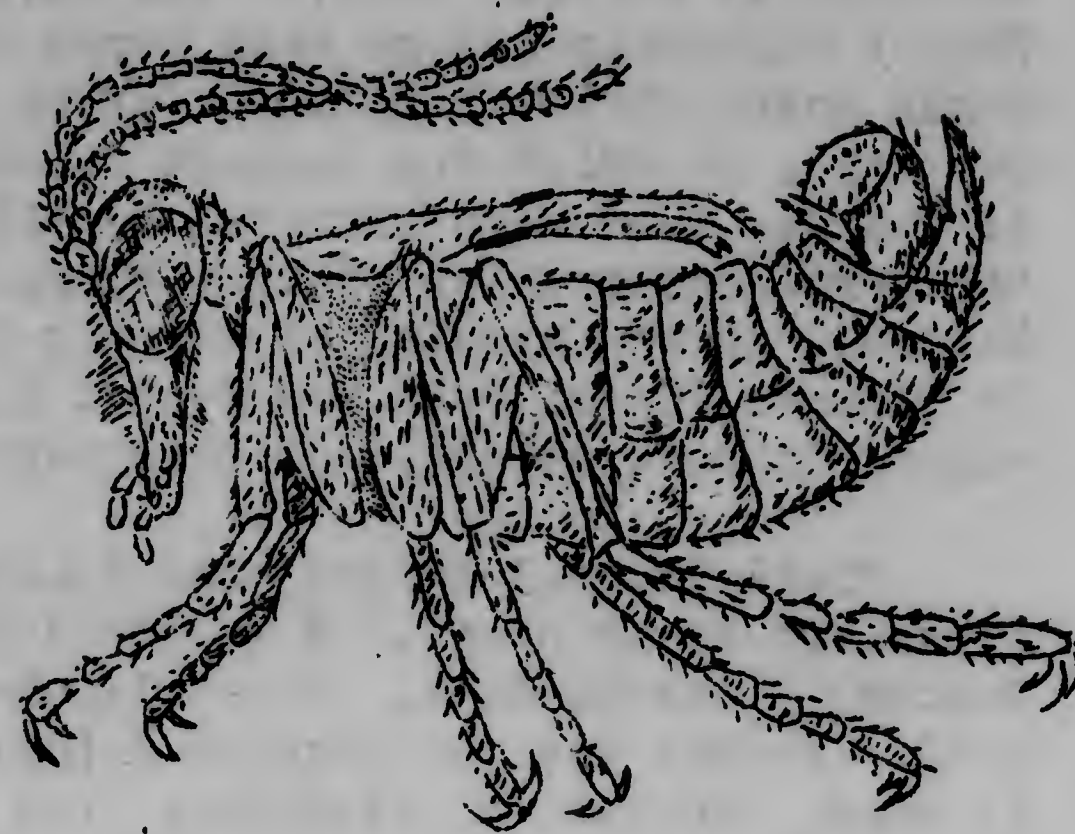
by

H. B. Mills, Naturalist Asst.

The entomological fauna of the snow always attracts interest. The most of us are familiar with the immense hoards of snow fleas which appear at times on the snow. The less common forms, however, usually escape the eye of the layman. There are many others that do normally appear on the snow. During a ski trip to Lake this spring, I was fortunate in discovering not only snow fleas, but nival crane flies in the woods, and emerging from the open waters of Alum Creek and near hot spots in the Hayden Valley, numbers of stone flies which ran rapidly about on the surface of the snow. It is interesting to note that on the return trip, after the fall of some wet snow, many of these stone flies were dead and partially buried in the new snow.

While traveling on Specimen Ridge February 5, 1935, my attention was directed to an occasional scorpion fly walking about on the snow. When disturbed, these black little fellows would feign death, pulling their legs in toward the body and giving no evidence of life. Occasionally, they would spasmodically kick back, popping sometimes as far as six inches across the snow and resuming their death-like pose. These interesting and aberrant little insects were identified as belonging to the genus *Boreus*, and were sent to Dr. F. M. Carpenter of the Museum of Comparative Zoology, Cambridge, Massachusetts, for further determination. Dr. Carpenter reports that the species is *Boreus unicolor* Hine, a rare form, heretofore represented in collections by but a very few specimens.

We have been so busy this winter with such animals as the wapiti, deer, and bighorn sheep, that we have up to this time greatly neglected our small six-legged relatives--for they are our relatives--and the incidental collection of one species proved to be the collection of an insect for which many entomologists would give their right eye. But it is not necessary for them to maim themselves. All they need do to get this species is to obtain a permit to collect in the Park and a pair of skis and to come after them. They are fairly common in the early spring.



Boreus unicolor Hine (x 20)
 Drawing by
 Dr. Harlow B. Mills

OUTLINE OF YELLOWSTONE HISTORY

by

Park Naturalist Bauer

1803. Louisiana Purchase included that portion of the present park which lay in the Missouri River drainage or on the Atlantic side of the continental divide. The portion on the Pacific side was at that time under Spanish rule. Later it was included in the Oregon territory but did not become a part of the United States until 1846.
1808. John Colter, the first known white man to set foot in this region, entered the park area from the south and left by way of Clark's Fork, but did not see the geysers.
1819. Some unknown trapper visited the region of the Grand Canyon of the Yellowstone and carved his initials, "J.O.R.", on a tree.
1826. Yellowstone Lake was visited by an unknown party of trappers. The following summer one of their number (not Jedediah Smith) wrote a letter to a friend about the area mentioning the hot springs and mud pots on the shore of the lake which he had seen the year before. This letter "From the West" was written July 8, 1827. It was published in the Philadelphia Gazette and later, on Oct. 6, 1827, copied in the Niles Register. This is the first printed account of the thermal activity in the region known.
1829. In September, Joe Meek, then a youngster of 19, became separated from a party of 40 or 50 trappers and wandered into the park area and saw the vapor from a thermal area. Meek was found after three days and accompanied the party, led by Thomas Fitzpatrick, up the East Fork of the Yellowstone (Lamar) river over the Absaroka range to the vicinity of present day Cody.
- Jedediah Smith and William Sublette were also in this party. They finally wintered on the headwaters of Powder River.
1830. In August, Thomas Fitzpatrick again entered the park region by way of the upper Lamar at the head of 200 well equipped trappers. James Bridger and Milton Sublette were company commanders and Joe Meek was also in the party. They moved down the Yellowstone River and camped for a time in the vicinity of present day Livingston. From this time on trappers worked in various parts of the Yellowstone country every summer.
1832. Johnson Gardner, an independent trapper, had established himself in Gardner's Hole at the mouth of Gardner's (Gardiner) River. This season he sold a large number of furs to the trading post located near the junction of Yellowstone River with the Missouri, known as Fort Union.
1834. Warren Angus Ferris, a clerk of the Northwest Fur Company, in company with several Flathead Indians made a special trip to the geyser country of which he had heard and wrote an account of Yellowstone wonders.

1835. Osborne Russell visited the Yellowstone region with a group of 24 trappers led by James Bridger. They came from the southeast and entered the headwaters of the East Fork (Lamar) river. They crossed Yellowstone River a short distance above the Upper Fall and left the region by way of the Gallatin Valley.
1836. Osborne Russell with 18 men crossed Two Ocean Pass on August 9th. On August 16 he was joined on the southeast end of Yellowstone Lake by Mr. Bridger at the head of 40 men, who had also come across Two Ocean Pass. They proceeded together to the outlet of the lake. Later they crossed from Hayden Valley over to the head of Gibbon River, thence northwestward to the upper Gardiner and left the region by way of "Gardner's Hole", traveling down the Yellowstone River.
1837. Again this year Russell returned to the Yellowstone country to hunt and trap. L. B. Fontanelle was company commander and James Bridger was guide. No doubt other parties of which we have no record trapped in the region each season.
1850. James Bridger guided a party of 20 men, many of them well known trappers, guides, and scouts to the Yellowstone country for the sole purpose of hunting, fishing, and viewing the geysers. In this party were James Krusse, O. P. Wiggins, Kit Carson, and Anderson. This party gave the name Firehole to the river which flowed through the "Burnt Hole".
1859. The Reynolds Expedition, sent out by the U. S. Government, attempted to enter this region in the spring of 1860 but was blocked by snow.
1863. Capt. W. W. DeLacy, in command of an unsuccessful prospecting expedition, discovered Lewis and Shoshone Lakes and Shoshone and Lower Geyser Basins.
1869. The Folsom-Cook-Peterson Expedition traversed the region.
1870. The Washburn-Langford-Doane Expedition spent several weeks exploring the Yellowstone country. Through its efforts the area was later set aside as a park.
1871. The Hayden Survey party entered the region to make official explorations and surveys. This work was continued in 1872 and completed in 1878.
1872. President Grant signed the Act of Dedication on March 1, setting aside Yellowstone Park "for the benefit and enjoyment of the people", thereby establishing the first national park as such in the world.
1875. Party headed by Capt. William Ludlow made a reconnaissance from Carroll, Montana, to Yellowstone Park and return. Obtained accurate measurements of the Yellowstone Falls.
1877. Gen. O. O. Howard in command of the pursuit of Chief Joseph, Nez Perce Indian, passed through the park.
1878. Superintendent Norris constructed the famous Norris Road, a wagon road from Mammoth to the lower Basin.
1879. Headquarters building constructed on Capitol Hill; guide boards placed to show names of important phenomena and distances; first white men spent winter in region.

1881. Photographer F. Jay Haynes first visited the park.
1883. President Chester A. Arthur visited park. First President to visit the wonderland. Mammoth Hotel partially completed; tent hotels conducted at Upper and Lower Geyser Basins and Canyon.
1884. Lower Basin Hotel erected.
1885. Two-story frame hotel erected in Upper Geyser Basin.
1886. Camp Sheridan, located on south side of Capitol Hill, established; one troop of cavalry stationed there for protection. Park placed under military regime.
1890. Last recorded eruption of Excelsior Geyser. Canyon Hotel erected.
1894. Congress passed protective act; United States commissioner appointed.
1902. Reestablishment of buffalo herd undertaken. Northern Pacific Railroad completed to Gardiner, Montana.
1903. Dedication of North Entrance Arch by President Roosevelt; Old Faithful Inn under construction; road from Cody, Wyo., to east entrance of park completed (construction commenced in 1890); construction of Chittenden Bridge.
1904. Old Faithful Inn opened; 13,727 visitors to park.
1905. Chittenden Road over Mount Washburn and Dunraven Pass finished, completing the Grand Loop.
1907. Oregon Short Line completed to West Yellowstone, Montana.
1912. Rail passengers first entered by east entrance.
1915. First private automobiles permitted in park; 51,895 visitors.
1918. Complete civilian control of Yellowstone Park under National Park Service rangers.
1920. Office of park naturalist created; first lecturer employed by the National Park Service.
1923. President and Mrs. Harding visited park. Howard Eaton Trail dedicated.
1927. President and Mrs. Coolidge visited the park. Opening of Gallatin Gateway for rail visitors.
1928. Donation of \$110,000 for educational work by Laura Spelman Rockefeller Foundation, and beginning of museum development under the American Association of Museums.
1929. Park enlarged by act of March 1, 1929.
1930. Park boundaries further extended by act of April 19.
1932. Proclamation of October 20 enlarged park by 7,600 acres, under authority of act of March 26, 1926.

LEAVES FROM OUR DIARIES

May 2: A Lewis Woodpecker (*Asyndesmus lewisi*) was seen in the lower Gardiner Canyon just above the North Gate. W. E. K.

May 6: Four nests of Canadian Geese (*Branta canadensis*) were located between Mammoth and Norris. The first nest was just being completed and contained no eggs; two others held four eggs each, and the fourth nest had a clutch of five eggs. One of the nests is on a small island entirely bare of any foliage whatever, but the mother goose when on the nest is quite inconspicuous and sits with her long neck down over the edge of the nest making it appear much as a dead limb with her head a black ringed knot. W.E.K.

May 8: An elk bull (*Cervus canadensis canadensis*) was observed with a new antler growth measuring about seven inches in length.

The Minute Man Geyser in the Norris Basin was observed to erupt six times at intervals of one minute and five seconds, to heights between fifty and sixty feet.

Congress Pool is quite clear, not as aggressive as usual, but is full almost to the brim. W.E.K.

May 19: Ranger Curtis Skinner reports: "A number of the hot springs and geysers in the vicinity of Old Faithful are more active in May than for a number of years, due probably to the cool weather and the consequent slow melting of snow which permitted most of the moisture to go directly into the soil and into the fissures which feed the geysers. Hot springs which show a greater activity and a greater flow of water are Twin Sisters Spring, Black Pearl Pool, Sapphire Pool, and many of the smaller springs. Old Faithful, Daisy, Riverside, Grand, The Grotto, Castle, and Sawmill geysers are apparently expelling more water than normally, but the height of play in some cases appears to be somewhat less. The Castle, Grand, and Sawmill are in eruption at more frequent intervals than last year, the latter being almost constantly active."

May 20: Fifteen Mountain Sheep Rams (*Ovis canadensis canadensis*) were observed on the slopes east of the Gardiner bridge on the Tower Falls road. Two of them were unusually large with magnificent horns. W.E.K.

May: The large new spring between Cupid's Cave Spring and Main Terrace has continued to grow in size until the overflow now reaches below Minerva Spring. Where it drops over the edge of Main Terrace a beautiful waterfall has developed. Temperature 54 degrees F. G.C.C.

Another new spring broke out about May 15 on the formation below Highland Terrace. The water is spurting up from 2 to 4 inches in height along an old crack. Travertine is being deposited over an area 25 feet in diameter. Temperatures of 52 and 54 degrees F. were recorded. G.C.C.

Report of skirmish with Bannocks.

Marysville Daily Appeal
June 12, 1846

Report "a company of cavalry from Ft. Boise is scouring
the country in the vicinity of Owyhee with orders to take no
prisoners."

Bannock

Paper by Kroeber on
"Bannock & Shoshoni Languages"

Am. Anthropol. 11: no. 2, 266-277, 1909.

(copy in my Shoshone file -
under classification *can*)

Bannock war

Gen. O. O. Howard - 27th Ann.
Rept. Bannock & Comanches
(for 1895) 57, 1896

B A N N O C K

J. Mooney: 14th Ann. Rept. Bur. Eth. for 1892-93, Part 2:

1896.

Ghost dance & Messiah outbreak..pp.701-2,785, 793, 794,
802-818,911,

Reception into Mormon church....p.704, 790

Bannock & Paiute affinity.....pp.1048, 1051

Walfahr Snahr + Banah or Bannock

shown on Mooney's map, 14th Ann.

Rept. Bur. Eth. for 1892-93, pl. ~~LXXXVIII~~
1894, 1896.

The Bannock and Shoshone languages

by A. L. Kroeger

in Anthropologist, vol. II, No. 2, April-June 1909 (266-277).

Copy in Shoshonean classification envelope.

0 0 1 2 6

B A N N O C K

Treaty ~~made~~ with {Bannock} July 3, 1868. —
{Bannack}

Indian Affairs: Laws and Treaties, Vol. II (Treaties),
pp. 1020-1024, 1904.

SNAKE INDIANS

Fremonts 2d Expedition

September 16, 1843. — Pannack [=Bannock] River Valley, Idaho.

"At night scattered fires glimmered along the mountains, pointing out camps of the Indians; and we contrasted the comparative security in which we travelled through this country, with the guarded vigilance we were compelled to exert among the Sioux and other Indians on the eastern side of the Rocky mountains."

Fremonts Expl. Expd. to Oregon & North California, 161, 1845.

Pannakes in NW Nevada

Much of importance in rept of John
C. Burche, Agt., in Rept. Comm.
Ind. Affairs. for 1864, pp. 145-148, 1865.

Fort Hall Reservation

Idaho

Powell in 1874 mentions this reservation for the
Shoshones and Bannacks as being on ~~the~~ Port Neuf River and
extending to ~~the~~ Shoshone River.

Statement of Maj. J. W. Powell before Comm. on Ind. Affairs,
H. R. Mis. Doc. 86, 43d Cong. 1st Sess. 2, 5 1874

Bannok or Panaiti Synonymy

Hoffman, Proc. Am. Philos. Soc.
XXII, 298-299, 1886.

Bannok

called Pan'-nak-ke by Uinta Ute

The Nez Perce name for Bannock tribe
is Tuelka. - Samuel Parker, Journ.
Expl. Tour beyond the Rocky Mts. 1835-37.
Albany, N.Y. 1838. (3^d ed. p. 397, "Tuelka", 1842.)

Shoshonee Schoolcraft II, 37-38,
1852.

"west of the Sierra Nevada a tribe
of them, called Bonacks, or Red-diggers,
extends into California". (38)

Kroeber -
Bannock + Shoshoni languages
Am. Anthrop. XI, 266-277, 1909.

Important

Banac

Ut.:
John Mullan, 3rd corp. 1st less.

House Doc 129, 324, 1854

Bannacks in 1863.

James D. Doty, Ind. Apt. in Utah, in ~~Ref~~ to Comm 2d Affs.
dated Salt Lake, June 20, 1863, stated that a short time before, when at
Kamaek Prairie [= Kamas Prairie, Idaho] the Indian complained that when
on a friendly visit to Bannock city the white men fired upon them and
killed their chief Shanog + 2 others. Doty then proceeded to Bannock
+ says: "On arriving at Bannock I learned with regret that
the statements by the Indians of the murder of their people was true;
that they were fired upon as they were sitting quietly in the street, by a
dozen white men." - Ref. Comm 2d. Affs. for 1863, 395, 1864.

See Abind 419. [Kamas Prairie, from Oregon Lst. came over] 5065

Bannacks

In the summer of 1853 J. H. Holman, 2d. Apt. for Utah Terr., during
a trip from Salt Lake to Carson valley, met a party of
Bannacks belonging to a ~~party~~ band under chief Te-re-re-wena (long
man), about 75 miles from the mouth of Humboldt. - House
Doc. 1, 33^d Corp. 1st less. H. 1, 444, ⁴⁴⁵ 1853.

0 0 1 2 9

See also Rft. Comm. Ind. Affrs. for 1864, 84, 85, 1865.

Pannakés

"A powerful tribe ranging between the Rocky mts &
the Pacific, about 130 miles north of the line of the
Humboldt." - Rept. Comm. Ind. Affs for 1864,
14¹⁵, 1865. - (chief Pas-se-quah.)

✓ Bannack in or adjacent to NE Utah in 1859

Rept. Comm. Ind. Affs for 1859, Senate Doc. 2,
36 Congress, 1st Sess. 731, 741, 1859
Number in Utah estimated at 500 - 2nd p. 733.

Bonaque

Bannock

Shoshone

Bonaque: Wyter (after a trader's error), Schoolcraft, vol. 1, 215, 1851.

[Wyter's error spelling is Bonacks.]

Leonard - Zenas

Bannock - 148 x 124

8 feet Bannock

Bannock

Major Long did not know the Bannock but heard of them second hand. He says:

"Pun-ash, root eaters - a band of Shoshones who call a horse to-ish, and a squaw mo-co-ne".

Stephen H. Long, Account of an Exped. --- to the Rocky Mts performed in the years 1819 and 20.

~~Vol 2~~. Phila Vol. II, Appendix p. Lxxix, 1823.

"Bonacks, or Pannagues".

Nathaniel J. Myer in Schoolcraft,
Ind. Tribes, vol. 1, 206, 1851.

Written in 1848 from notes taken at
Fort Hall [wh he built] in 1832-1836.

Bannock

Hales Map of 1846

has the name "Paneshat or Bonnaks" engraved across

Snake River in So Idaho
N of St Salt Lake, +
"Shoshoni or Snake" N of St Salt Lake

(Reproduced in Gallatin, 1848)

Banneck Indians - Bannecks. In Snake

plains of so-central Idaho near 3-Brothers
about 120 lodges in January 1833.

Living, Adventures of Capt. Bonneville, Revised
Ed. 172, 174, 1868.

look up ^{map}criped. 2 vols. ^{Chila}. 1837.

also: look up article in Silliman's Journal
for January 1834.

"Panash or Bonnaks"

Hale, Ethnography Wilkes Expd. 1846.
Map (facpp. 197) - Also text, p. 218.

Shows 'Bonnaks' as covering
Snake River (both sides) from what
appears to be junction of Portneuf + Snake,
down to a little below mouth of
Owyhee and Reeds Rivers -

Bennah territory on present day map would
apparently just enter the NW corner of Utah
and the NE corner of Nevada.

The tribe appears to be enclosed by Shoshone:
on N + E by 'Shoshoni or Snake Indian'; on NW + W
by 'Wihinash or Western Shoshonees' [apparently
on south also].

appropriation amounting to 2½ cents per capita per diem. During the summer a drunken Indian of the tribe shot and wounded two teamsters; the excitement and bitter feeling caused by his arrest, Nov. 23, 1877, resulted in the killing of an agency employee. Troops were called for, and the murderer was pursued, captured, tried, and executed. This episode so increased the excitement of the Indians that, fearing what was assumed to be threatening demonstrations, the troops surrounded and captured two Bannock camps in Jan., 1878; but most of the Indians were afterward released. On account of insufficient food the Bannock left the reservation in the spring and went to Camas prairie, where they killed several settlers. A vigorous campaign under Gen. Howard resulted in the capture of about 1,000 of them in August, and the outbreak came to an end after a fight on Sept. 5, at Clark's ford, where 20 Bannock lodges were attacked and all the women and children killed.

Bridger states that when he first knew them (about 1829) the southern Bannock numbered 1,200 lodges, indicating a population of about 8,000. In 1869 they were estimated as not exceeding 500, and this number was probably an overestimate as their lodges numbered but 50, indicating a population of about 350. In 1901 the tribe numbered 513, so intermixed, however, with the Shoshoni that no attempt is made to enumerate them separately. All the Bannock except 92 under Lemhi agency are gathered on Ft Hall res., Idaho. Practically nothing is known of the former organization of the Bannock or of their divisions. The names of four divisions were obtained by Hoffman, and a fifth is given by Schoolcraft. These are Kutshundika, or Buffalo-eaters; Penointikara, or Honey-eaters; Shohopanaiti, or Cottonwood Bannock; Yambadika, or Root-eaters; Waradika, or Rye-grass-seed-eaters. (H. W. H. C. T.)

Banac.—Smet, Letters, 129, 1843. **Ban-acks.**—Forney in Ind. Aff. Rep., 213, 1858. **Banai'ti.**—Hoffman in Proc. Am. Philos. Soc., XXIII, 298, 1886 (Shoshoni name). **Banáni.**—Gatschet, Chippewa MS., B. A. E. (Chippewa name). **Ban-at-tees.**—Ross, Fur Hunters, I, 249, 1855. **Banax.**—Mullan in Pac. R. R. Rep., I, 329, 1855. **Bannach Snakes.**—Wallen in H. R. Ex. Doc. 65, 36th Cong., 1st sess., 223, 1860. **Bannacks.**—Irving, Rocky Mts., I, 71, 1837. **Banneck.**—Ibid., 159. **Ban'-ni-ta.**—Stuart, Montana, 25, 1865. **Bonacks.**—Schoolcraft, Ind. Tribes, VI, 697, 1857. **Bonak.**—Farnham, Travels, 76, 1843. **Bonarch Diggers.**—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848. **Bonarchs.**—Ibid. **Bonarks.**—Sen. Ex. Doc. 1, 31st Cong., 2d sess., 198, 1850. **Bonnacks.**—Dennison in Ind. Aff. Rep., 371, 1857. **Bonnaks.**—Hale, Ethnol. and Philol., 218, 1846. **Bonnax.**—Parker, Jour., map, 1842. **Bonochs.**—Prichard, Phys. Hist., V, 430, 1847. **Boonacks.**—Irving, Astoria, map, 1849. **Broken-Moccasin.**—Lewis and Clark, Exped., I, 330, 1842 (probably the Bannock). **Diggers.**—Many authors. **Moccasin-with-Holes.**—Lewis and Clark, op. cit. **Ogoize.**—Giorda, Calispel Dict., I, 439, 1877 (Calispel name). **Panack.**—Townsend, Nar., 75, 1839.

Panai'ti.—Hoffman in Proc. Am. Philos. Soc., XXIII, 299, 1886 (own name). **Panak.**—Gebow, Snake Vocab., B. A. E. (Shoshoni name). **Pán-asht.**—Hale, op. cit. **Pannacks.**—Lander in Sen. Ex. Doc. 42, 36th Cong., 1st sess., 121, 1860. **Pannah.**—Ibid. **Pannakees.**—Ibid. **Paunaques.**—Wyeth (1848) in Schoolcraft, Ind. Tribes, I, 206, 1851. **Pohas.**—Robertson (1846) in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 9, 1848. **Ponacks.**—Schoolcraft, Ind. Tribes, VI, 697, 1857. **Ponashita.**—Ibid., I, 521, 1853. **Ponashita.**—Lane (1849) in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 169, 1850. **Ponishta Bonacks.**—Schoolcraft, op. cit., VI, 701, 1857. **Pún-úsh.**—Long, Exped. Rocky Mts., II, lxxix, 1823 (Shoshoni name). **Punashly.**—Fremont, Geog. Mem. Upper Cal., map, 1848. **Pun-naks.**—Bonner, Life of Beckwourth, 93, 1856. **Robber Indians.**—Ross, Fur Hunters, I, 249, 1855. **Tannockes.**—Audouard, Far West, 182, 1869. **Ush-ke-we-ah.**—Crow MS. vocab., B. A. E. (Crow name).

Bantam.—According to Trumbull, a former village at Litchfield, Litchfield co., Conn. Part of the Indians there were converted by the Moravian missionaries about 1742–45, and followed them to Bethlehem, Pa., where many died, and the remnant returned to Scaticook, in Kent co., Conn.

Bantom.—Trumbull, Conn., II, 82, 1818.

Baqueachic (*bāká* 'bamboo reed,' *chik* 'place of.'—Lumholtz). A Tarahumare settlement on or near the Rio Conchos, lat. 27° 40', long. 106° 50', Chihuahua, Mexico.

Baqueachic.—Lumholtz, Unknown Mex., I, 320, 1902. **Baquiachic.**—Orozco y Berra, Geog., 323, 1864.

Baquiachic. A Tarahumare settlement on or near a branch of the s. tributary of the Rio Conchos, lat. 26° 55', long. 106° 30', Chihuahua, Mexico.—Orozco y Berra, Geog., 322, 1864.

Baquiropa (*baqui-go* 'cane'; Buelna says the name means 'plain of the canes'). A former Opata village on the upper Yaqui, locally known as the Rio Babispe, E. of Guachinera, N. E. Sonora, Mexico. Its abandonment was the result of attacks by Indians of w. Chihuahua, the inhabitants finally settling at Guachinera. See *Batesopa*. (F. W. H.)

Bacayopa.—Buelna, Pereg. Aztecas, 123, 1892. **Baquiropa.**—Bandelier in Arch. Inst. Pap., III, 59, 64, 1890; IV, 518, 1892.

Bar-du-de-clenny. See *Nakaidoklini*.

Bark. Among the resources of nature utilized by the tribes of North America bark was of prime importance. It was stripped from trees at the right season by hacking all around and taking it off in sheets of desired length. The inner bark of cedar, elm, and other trees was in some localities torn into strips, shredded, twisted, and spun or woven. The bark of wild flax (*Apocynum*) and the *Asclepias* were made into soft textiles. Bark had a multitude of functions. In connection with the most important of wants, the necessity for food, it supplied many tribes with an article of diet in the spring, their

For record of discovery and illustrations of banner stones see especially Boyle, Prim. Man in Ontario, 1895; Fowke (1) in 13th Rep. B. A. E., 1896, (2) Archæol. Hist. Ohio, 1902; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., 1894-1905; Moorehead, Prehist. Impls., 1900; Rau in Smithsonian. Cont., xii, 1876; Read, Rep. Ohio Centen. Managers, 1877; Squier and Davis in Smithsonian. Cont., i, 1848; Thomas in 12th Rep. B. A. E., 1894. (W. H. H.)



RELATED FORM WITH SINGLE WING AND OVAL PERFORATION. BANDED SLATE; MICHIGAN (1-6)

Bannock (from *Panañti*, their own name). A Shoshonean tribe whose habitat previous to being gathered on reservations can not be definitely outlined. There were two geographic divisions, but refer-



WASTAWANA—BANNOCK

ences to the Bannock do not always note this distinction. The home of the chief division appears to have been s. e. Idaho, whence they ranged into w. Wyoming. The country actually claimed by the chief of this southern division, which seems to have been recognized by the treaty of Ft Bridger, July 3, 1868, lay between lat. 42° and 45°, and between long. 113° and the main chain of the Rocky mts. It separated the Wihinash Shoshoni of w. Idaho from the so-called Washaki band of Shoshoni of w. Wyoming. They were found in this region in 1859, and they asserted that this had been their home in the past. Bridger (Ind. Aff. Rep., 363, 1859) had known them in this region as early as 1829. Bonneville

found them in 1833 on Portneuf r., immediately (N.) of the present Ft Hall res. Many of this division affiliated with the Washaki Shoshoni, and by 1859 had extensively intermarried with them. Ft Hall res. was set apart by Executive order in 1869, and 600 Bannock, in addition to a large number of Shoshoni, consented to remain upon it. Most of them soon wandered away, however, and as late as 1874 an appropriation was made to enable the Bannock and Shoshoni scattered in s. e. Idaho to be moved to the reservation. The Bannock at Ft Hall were said to number 422 in 1885. The northern division was found by Gov. Stevens in 1853 (Pac. R. R. Rep., i, 329, 1855) living on Salmon r. in e. Idaho. Lewis and Clark, who passed through the country of this n. division in 1805, may have included them under the general term Shoshoni, unless, as is most likely, these are the Broken Moccasin Indians they mention (Expd., Coues ed., ii, 523, 1893). In all probability these Salmon River Bannock had recently crossed the mountains from the eastward owing to pressure of the Siksika, since they claimed as their territory s. w. Montana, including the rich areas in which are situated Virginia City, Bozeman, and other towns (Ind. Aff. Rep., 289, 1869). Stevens (1853) states that they had been more than decimated by the ravages of smallpox and the inroads of the Siksika. It is probable that at no distant time in the past, perhaps before they had acquired horses, the various groups of the entire Bannock tribe were united in one locality in s. e. Idaho, where they were neighbors of the Shoshoni proper, but their language is divergent from the latter. The Bannock were a widely roving tribe, a characteristic which favored their dispersal and separation into groups. Both the men and the women are well developed; and although Shoshonean in language, in physical characters the Bannock resemble more closely the Shahaptian Nez Percés than other Shoshonean Indians. Kroeber reports that the language of the Fort Hall Bannock connects them closer with the Ute than with any other Shoshonean tribe. At the same time Powell and Mooney report that the tribes of w. Nevada consider the Bannock very nearly related to themselves.

The loss of hunting lands, the diminution of the bison herds, and the failure of the Government to render timely relief led to a Bannock outbreak in 1878, the trouble having been of long standing. During the exciting times of the Nez Percé war the Bannock were forced to remain on their inhospitable reservation, to face the continued encroachment of the whites, and to subsist on goods provided from an

111 Buffalo Hunt
Bannock Indians.

Captain Bonneville crossing the plains of the Portneuf a tributary stream of the Snake river called after an unfortunate Canadian trapper who was murdered by the Indians. He soon met a party of Bannock Indians friendly to the whites, who were hunting. Both parties therefore encamped on the same spot and prepared for a buffalo hunt. The Indians first posted a boy on a hill near the camp to keep a lookout for enemies. The runners then as they are called mounted on fleet horses, and armed with bow & arrows moved slowly and cautiously toward the buffalo, keeping as much as possible out of sight in hollows & ravines. When within a proper distance a signal was given, and they all opened at once like a pack of

Buffalo Hunt -

hundreds, with a full chorus of yells, dashing into the midst of the heads, and launching their arrows right & left.

The plain seemed absolutely to shake under the tramp of the buffalo as they scurried off, the cows in headlong panic, the bulls furious with rage, uttering deep roars, and occasionally turning upon their pursuers. Nothing could surpass the spirit, grace, and dexterity with which the Indians managed their horses, wheeling & coursing among the affrighted herd and launching their arrows with unerring aim in the midst of the apparent confusion. They selected their victims with perfect judgement generally aiming at the fattest of the cows, the flesh of the bull being nearly worthless at this season of the year (November). In a few minutes each of the hunters.

Buffalo Hunt.

had crippled three or four cows. A single shot was sufficient for the purpose and the animal once maimed was left to be completely dispatched at the end of the chase. Frequently a cow was killed on the spot by a single arrow. In one instance Captain Bonville saw an Indian shoot his arrow completely through the body of a cow, so that it struck in the ground beyond. The bulls however are not so easily killed, as the cows and always cost the hunter several arrows; sometimes, making battle upon the horses and charging them furiously, though severely wounded, with the darts still sticking in the flesh. The grand scamper of the hunt being over, the Indians proceeded to dis-

Buffalo Hunt.

Bannock's boasting.

patch the animals that had been disabled; then cutting up the ~~carcasses~~ carcasses, they returned with loads of meat to the camp, where the choicest bits were soon before the fire, and a hunters feast succeeded, at which Capt. Bonneville and his men were qualified by previous fasting to perform their part with great vigor.

Some men are said to wax valorous on a full stomach, and such seemed to be the case with the Bannocks ~~braves~~ braves who in proportion as they crammed themselves with buffalo meat, grew stout of heart, until the supper was at an end, they began to chant war songs setting forth their mighty deeds and the victories they had gained over the Blackfeet. Harping with the theme and inflating themselves with

Buffalo Hunt.

Bannocks boasting

their own eulogies, these magnanimous heroes of the trencher would startup, advance a short distance beyond the light of the fire and apostrophize most vehemently their Blackfoot enemies, as though they had been in hearing. Puffing and swelling, and snorting and slapping their breasts, and brandishing their arms, they would vociferate their exploits; reminding the Blackfoot that they had drenched their touns in tears & blood; enumerate the blows they had inflicted, the warriors they had slain, the scalps they had brought off in triumph. Then having said everything that could stir a man's spleen or pique his valor, they would dare their imaginary hearers, now that the

Buffalo Hunt.

Bannocks were few in numbers, to come and ~~take~~ their revenge - receiving no reply to their valorous bravado they would conclude by all kinds of sneers, and insults, deriding the Black feet for dastards and poltroons and dared not accept their challenge.

Such is the kind of swaggering androdomontade in which the red men are prone to indulge in their vain glorious moments, for which all their vaunted taciturnity, they are vehemently prone at times to become eloquent about their exploits and sound their own trumpet.

Scarcely vented their valor to this fierce effervescence, the Bannock braves gradually calmed down, lowered their crests, smoothed their ruffled feathers, and be-

took themselves to sleep
without placing a single
guard over their camp so
that had the Blackfeet
taken them at their word,
but few of these braggarts
heroes might have survived
for any further boasting.

Banneck Indians.

Trade with them and their
honesty - Preparations for expedition
to Hudson Bay Posts on Columbia
River

1833 -

Captain Bonneville wintered near the Portneuf, at a convenient distance from his Banneck friends to avoid all annoyance from their intimacy ~~about~~ intrusion.

Winter now began to set in regularly. The snow had fallen frequently and in large quantities and covered the ground to the depth of a foot and the continued coldness of the weather prevented a thaw.

By degrees a distrust which at first existed between the Indians and the trappers subsided and gave way to mutual confidence and goodwill. A few presents soon convinced the chiefs that the white men were their friends; nor were the white men wanting in proofs of the honesty and good faith of their savage neighbors. Occasionally the deep snow and the want of

Bannock Indians.

Trade with them and their
honesty - Preparations for expedition
to Glacier Bay Posts on Columbia
River

1833-

Captain Bonneville wintered near the Portneuf, at a convenient distance from his Bannock friends to avoid all annoyance from their intimacy ~~about~~ intrusion.

Winter now began to set in regularly. The snow had fallen frequently and in large quantities and covered the ground to the depth of a foot and the continued coldness of the weather prevented a thaw.

By degrees a distrust which at first existed between the Indians and the trappers subsided and gave way to mutual confidence and good will. A few presents soon convinced the chiefs that the white men were their friends; nor were the white men wanting in proofs of the honesty and good faith of their savage neighbors. Occasionally the deep snow and the want of it

fodder obliged them to turn their weakest horses out to roam in quest of sustenance.

If they at any time strayed to the camps of the Bannocks they were immediately brought back.

Being convinced that his people were encamped in the neighborhood of a tribe as honest as they were valiant and satisfied that they would pass their winter unmolested, Capt. Bonneville prepared for a reconnoitring expedition of great extent and peril. This was to penetrate to the Hudson Bay Establishments on the Columbia, to make himself acquainted with the country and the Indian tribes.

(Capt. Bonneville, (Vol 2) (1833)

misc. / Idaho / E97

Idaho : Snake Indians

misc. / Idaho / E97

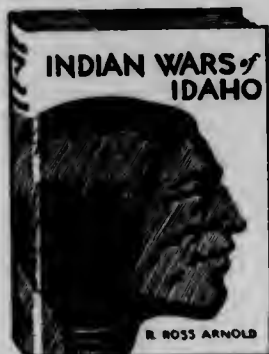
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Snake Indians

To be quoted from Ross for my record
(perhaps already taken)

Quoted by Mrs. Jennie Broughton Brown
of Pocatello, Idaho, in her book entitled
Fort Hall (pp. 59-60, 1932), published by
The Caxton Printers, Caldwell, Idaho.

I have ~~basic~~ books. *can*

SNAKE OR SHOSHONE TRIBES

"The word Snake appears to be a general term applied to several bands or tribes of Indians quite distinct in language and characteristics and inhabiting different tracts of country, but so connected by relationship (having intermarried with each other for long periods), and by long continued friendly intercourse, that they are usually regarded by whites and neighboring Indian tribes as one people. These bands are the Winnas, Bannocks, Shoshones, Modocs, ^[✓] and Klamaths, ^[✓] and probably several others. They own and inhabit the country lying south and southeast of the lands purchased by the confederated tribes and bands in Middle Oregon--the Walla Wallas, Cayuses, and Umatillas and the Nez Perces, by the treaties of June 25, 1855, June 9, 1855, and June 11, 1855, including the southern portion of Idaho, ~~and~~ the southeastern part of Oregon, and perhaps a small portion of California and Nevada. On the map herewith inclosed I have delineated the tracts purchased by the treaties named and the lands owned by the different bands known as Snakes." ✓

[✓] ~~Too bad he included Modocs and Klamaths among the Snakes - can~~
✓ Letter from J.W. Perit Huntington, Supt. Ind. Affrs. in Oregon, to Hon. W.P. Dole, Commr. Ind. Affrs., June 1, 1863, in War of Rebellion Records, Series 1, Vol. 50, Pt. 2, pp. 468-469, 1897.

SOSHONEES

In July 1841 Father De Smet while traveling west toward Fort Hall, Idaho, speaks of passing the Pillars of Hercules and of resting two days on the banks of Rio Colorado. After crossing the river, he traveled 10 days to reach Bear River. Then he says: "The river resembles in its course the form of a horse shoe, and falls into the great Salt Lake, which has no communication with the sea. On our way, we met several families of Soshonees or Snake Indians, and Soshocos or Uprooters. They speak the same language, and are both friends to the whites. The only difference we could observe between them, was that the latter were by far the poorer. They formed a grotesque group, such as is not to be seen in any other part of the Indian territory. Represent to yourself a band of wretched horses, disproportionate in all their outlines, loaded with bags and boxes to a height equal to their own, and these surmounted by rational beings young and old, male and female, in a variety of figures and costumes, to which the pencil of a Hogarth or a Breugel could scarcely do justice, and you will have an idea of the scene we witnessed. One ^{of} of these animals, scarcely 4 ft. high, had for its load 4 large sacks of dried meat, 2 on each side, above which were tied several other objects, terminating in a kind of platform on the back of the living beast; and, on the summit of the whole

Soshonees #2

construction, at a very high elevation, was seated cross-legged on a bear skin a very old person smoking his calmut. At his side, on another Rosinante, was mounted an old Goody, probably his wife, seated in the same manner on the top of sacks and bags, that contained all sorts of roots, dried beans and fruits, grains and berries; in short, all such comestibles as the barren mountains and beautiful vallies afford. These they carried to their winter encampment. Sometimes we have seen a whole family on the same animal, each according to his age, the children in front, the women next, and the men behind. On two occasions I saw thus mounted, 5 persons, of whom two at least had the appearance of being as able to carry the poor horse as the horse was to support the weight of these two Soshocos gentlemen."

— P. J. De Smet: Letters and Sketches, 102-103, 1843.

misc./Idaho / E98

Shoshone Stock : Tukuarika or Sheepeaters - Idaho

misc./Idaho/E98

80/18
c

General Hiram W. Chittenden in volume 2 of his important work entitled The American Fur Trade of the Far West, published in 1902, says of the "Tukuarika or Sheepeaters", "The only tribe of Indians ever known to have regularly dwelt within any part of that singular region which is now the Yellowstone National Park." (page 888)

POORDEVIL INDIANS

Irving in his first edition of ^{Journal} ~~Journal~~ Bonneville, entitled The Rocky Mountains: Or Scenes Incidents and Adventures in the Far West: Digested from the Journal of Captain B. L. E. Bonneville, Philadelphia, 2 volumes, 1837, uses the term "Poordevil Indians", apparently for the band ordinarily called Sheep-eaters. He states that they had a fine lot of skins of Beaver, Elk, Deer, and Mountain Sheep. (Volume 2, p. 38, 1837)

SHEEPEATERS--SNAKE INDIANS

George Bird Grinnell tells me that the Journal of Charles Le Raye(1801-1805) reprinted in South Dakota Historical Collections Vol. 4, contains on page 174 mention of Snake Indians, and also mention of Crows on Big Horn River. This reference should be looked up.

The Sheep Eaters.

Doctor George Bird Grinnell, in an article on 'The Medicine Wheel', states:

"The Sheep Eaters were a little group of the Shoshoni, estimated in 1863 to number about one thousand, but now extinct as a group and absorbed by the Bannocks. According to Granville Stuart, ✓ they were called Sheep Eaters by the other bands of Snakes, because they subsisted chiefly on the flesh of the mountain sheep. Mr. H.H. Thompson tells me that Sheep Eater Indians have told him that the wheel was built by their people."

✓ Montana As It Is, Granville Stuart, New York, 1865.

Doctor Grinnell also makes this significant comment concerning a little book entitled 'The Sheep Eaters', by W. A. Allen, D.D.S., published in New York in 1913:

"There are other vague stories as to its builders. A little book entitled 'The Sheep Eaters',

which reads like fiction, states that the Medicine Wheel was built by the Sheep Eaters, and that the twenty-eight so-called spokes represent the twenty-eight tribes of the Sheep Eaters." - American Anthropologist, N.S., Vol. 24, No. 3, p.306-307, July-September, 1922 (not issued till December 1922).

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THE SHEEPEATER CAMPAIGN

IDAHO—1879

by

Col. W. C. Brown, U. S. A.
Retired

Recreation, June 1897.

THE SHEEP EATER CAMPAIGN.

LT. M. D. HARDIN, U.S.A.

In the spring of 1879, while troop G, 1st Cavalry, in which I was then a corporal, was stationed at that delightful post, Boise Barracks, Idaho, orders were received directing the troop to take the field as soon as the snow on the mountains would permit, in search of some Indians who, during the previous winter had murdered some Chinese miners on Loon creek, Idaho. These Indians were called "Sheep Eaters." I had never heard of them before; but inquiry among pioneers brought the information that they were a small band located somewhere in the Salmon river country. They had never been on a reservation, and had been known since the early 60's when the gold fever first broke out in Idaho. Some said the band was made up of renegades from other tribes; and this is all the information, concerning the origin of the Sheep Eaters, I have ever received.

We did not get started on our hunt until about the last of May. As we were to travel with pack-mule transportation, it was necessary to go lightly equipped, with no tentage save what could be made up of the one piece of shelter-tent issued to each man. The command consisted of troop G, 1st Cavalry, about 50 men, and 2 civilian scouts, under command of Brevet Colonel R. F. Bernard, Captain 1st Cavalry—now Lieutenant Colonel 9th Cavalry, and Brevet Brigadier General U. S. Army.

On leaving Boise City we at once struck into the mountains to the Northward; passed through Idaho City, and then disappeared from the world. From that time until our return, 100 days later, we were either climbing up or sliding down mountains, making our own trail generally, and keeping within the region that in the 10th census report of Idaho is branded "Unexplored."

On examining almost any map of Idaho of that date, the reader might be persuaded that somewhere in the section traversed by us one might find a piece of level ground large enough for a football field. But the reader must not be deceived by the maps published—that is, if they are all as bad as the best I have seen.

After the first 3 or 4 days deep snows retarded the pack train, though we managed to get through, and then had to go into camp to wait for it to come up. As we were 52 hours ahead of our rations, this was called Starvation Camp.

With great difficulty we crossed another snow covered divide and reached the deserted mining town of Oro Grande, on Loon creek, the place where the Chinamen

had been killed. Just before reaching Oro Grande we had our first bit of excitement. Two men were seen, on the opposite side of the creek, making frantic efforts to escape. We gave chase, charging by file along the narrow trail, and soon came within hailing distance of the fugitives, whom we found to be white prospectors, very much frightened, having mistaken us for Indians.

The next few days we spent in trying to work our way down Loon creek, which was very high, and during this time it rained or snowed upon us without ceasing. On and on we went through beautiful mountains, until our rations were about exhausted, when we returned to Starvation Camp. Here in a beautiful little valley we rested 12 days, while the train was sent to Boise Barracks for more rations. But this was not now a camp of starvation. We killed many deer and blue grouse, and lived well.

On the return of the train with fresh supplies, we again set out on our hunt for Sheep Eaters. Circling around through the mountains, we explored all the streams known or suspected to exist, finding plenty of old, but no new, signs of Indians.

Deer were plentiful; does with fawns, in the valleys, and fat bucks on the higher ground. Occasionally a bear was killed, and we found a few mountain sheep. Streams were numerous, and we had no difficulty in catching all the trout we wanted, when we could get grasshoppers for bait. We were not provided with the approved rods and flies, but had common cotton lines and the cheapest hooks, while rods were cut from willow thickets, used for the day and thrown away. Our best arrangement for fishing was to have 2 men work together, one to catch grasshoppers, and the other to catch trout. In this way both could find plenty of work to do, and a good team of workers might easily catch a string of 80 or 100 trout in an afternoon, after the day's march.

Had we been out for pleasure only, we could not have wished for a better country; but we had lost some Indians; so instead of scouting up and down one of the forks of the Salmon river, making and breaking camps at pleasure, we were obliged to keep going as fast as our pack train could travel.

To relate all the incidents of that summer's outing would be to write a large volume, so I must confine myself to the mention of only a few. The scenery was everywhere grand. Pine timber, grass, and beautiful streams of clear, cool water everywhere. We found but one body of water that was not cool, and where there were no



COMMODORE HARRY T. DEANE, AND HIS MODEL YACHT "RECREATION."

fish. That was a very deep lake away up in the mountains, and the water was quite warm. To explore this lake we constructed rafts, and floated out a mile or more from the shore. We had some picket ropes with us, and with them we sounded to the depth of perhaps 100 feet, but found no bottom. We dove into it, and the temperature of the water increased with its depth. We enjoyed this lake very much, as all the other waters we found were too cool for comfortable bathing.

Among the curiosities we found, perhaps the greatest was the red fish in the head waters of Payette river. Gazing into one of the deep pools of this stream, one could see what appeared to be a red gravel bottom; but on throwing a stone into the water, this red bottom would break into a thousand pieces, and the pieces would fly in all directions. Then for the first time one could see it was fish that made the bottom of the pool red. These fish resemble the salmon in all respects save the red coloring of their backs. I have never seen or heard of them in any other place. On this stream we found a man preparing a seine for catching them. We helped him with his seine, and in return he allowed us to use it for our haul. It was all we wanted, as we secured enough fish for supper and breakfast for the entire command.*

Another curiosity was one of our own creation. One afternoon we went into camp near a mountain torrent which we were obliged to cross, but whose banks were vertical walls 30 feet in height. Fording or swimming was out of the question. We must make a bridge for men and animals. We made the bridge and that was the curiosity. First we dropped a huge pine tree across the chasm. Over this some men crept, and cut off the upper branches so that the trunk of the tree would lie snugly on the ground. Then long slender pine poles were cut and locked together so that one would hang on either side of the large log,

and with the tops of the poles about on a level with the top of the log. Pine boughs were then laid on, and over this we strewed earth. Our bridge was then complete. It was a narrow bridge, and a roaring torrent dashed under it. Many thought the animals would refuse to cross; but they did not. All crossed in a few minutes, and without much trouble. It is needless to say the horsemen did not ride across that bridge.

On July 4th we held our celebration at about noon, on a huge snow-bank on the top of a high ridge, by pelting each other with snowballs. While we were thus engaged, our officers, for safety, I presume, climbed to the top of a bare peak sticking out of the snow. From their position they discovered some highorns down at the base of the peak, and on the side opposite us. Lieutenant P— hurried down, and taking 3 of us with him, crept around the base of the peak, where we crawled, under cover of a snowbank, to within about 25 feet of the sheep, while they were peacefully snoozing in the sunshine. We killed 3 fine fat fellows, and greatly enjoyed the feast that followed.

About the middle of July we found what we had wanted for a long time—not the Indians, but a fighting bear. All summer we had been looking for such an animal, for we had an alleged bear fighter with us, a man known as Reddy, and we wanted to see him slay a bear by his own pet method. According to his story, he was a wonderful slayer of ugly and wounded bears. The way the trick was done was to drop on his back and let the bear walk over him, when he would leisurely disembowel him. He had done the thing often in Montana, he said; but for some reason we were all a trifle skeptical and were anxious to see Reddy perform the act.

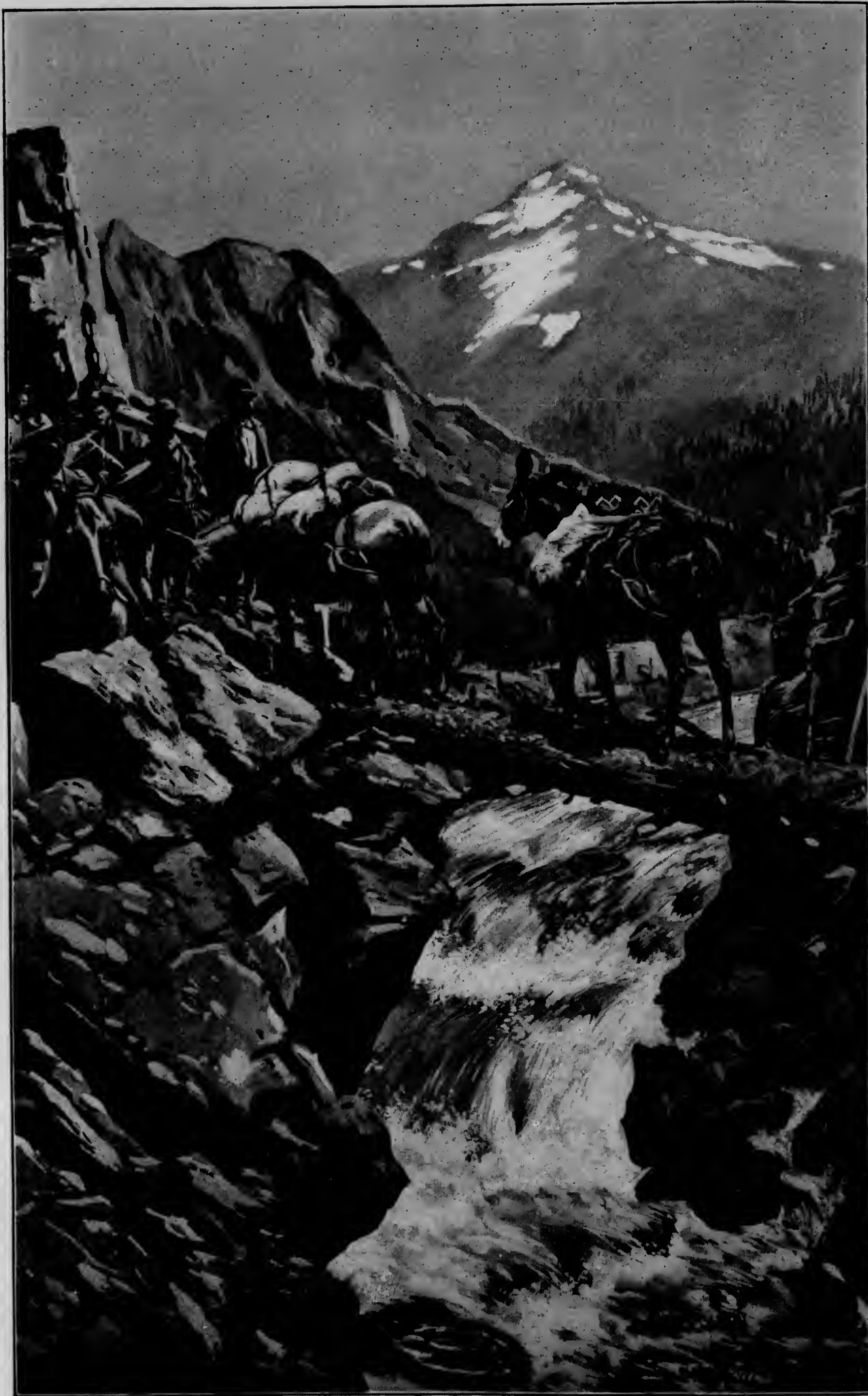
Some bear had been shot during the summer; but they had all yielded up the ghost too easily, affording Reddy no chance. One afternoon, just about time to make camp, we came to a small patch of clear ground in the middle of which was a bear, and an ugly one he proved to be. On seeing us he stopped rooting, and sat up to take a good look. The captain and scout fired at once, knocking him over; but, after rolling about a bit, he got his feet under him and scampered off into the timber.

We went into camp right there. As soon as the horses were turned out to graze, some of us found Reddy and told him we were sure of finding the wounded bear not far away, and we wanted him to show us how to kill it with a knife. Reddy did not take kindly to the scheme, arguing that the bear had only been tickled enough to make him travel well, and he was already miles away and still going. But by guying and coaxing we got him to go with us.

We soon found a trail of blood, and began to fear we should soon find a dead bear and

* Professor B. W. Evermann, ichthyologist of the U. S. Fish Commission, Washington, D. C., in reply to an inquiry as to the identity of this fish, says:

"The redfish of Big Payette lake is known in the books as *Oncorhynchus nerka* (Walbaum). It is a true salmon and runs up from the sea to spawn just as the Chinook salmon does. It is, in different places, known by different common names: in the lower Columbia it is the blueback salmon; in British Columbia, the Fraser river salmon; while in the Idaho lakes and throughout Alaska, and even to Kamchatka, redfish is its name. In Alaska it is, commercially, by far the most important species of the family. In the Columbia river it ranks next to the famous Chinook, *Oncorhynchus tshawytscha*. In 1892, the Columbia river canneries utilized 909,556 Chinook salmon, while the number of bluebacks (which is our redfish) utilized was nearly as great, it being 873,106. For canning purposes it is fully equal to the justly celebrated Chinook. These salmon do not get red until near the breeding season. They enter the Columbia in the spring, reach the Idaho lakes late in the summer, pass through the lakes into their small cold inlets in which they spawn during the early fall, and then die. It is not certain that any of those which reach these lakes ever return to the sea or live to spawn a second time. There is no evidence that they are land-locked, as many have supposed."



"IT WAS A NARROW BRIDGE, AND A ROARING TORRENT DASHED UNDER IT."

so be cheated of our entertainment. The more blood Reddy saw the braver he became; he was soon quite a warrior, taking the lead, partly through his own bravery, but chiefly through our courtesy. He carried his knife in his boot, his revolver under his belt in front of his body, and his carbine at the position of "ready." We had followed about half a mile, and were just about to pass a fir tree, with branches thick about the base, when suddenly these branches parted, and out sprang the bear.

Reddy promptly fired at nothing, then dropped his carbine, turned and ran, at the same time grasping at his revolver, which he also dropped. Away he flew, the bear weakly following him, paying no attention to the rest of us. Evidently the bear was willing to assist in our entertainment, but Reddy was not, and he did not stop until he had clambered to the top of a rock, about 100 yards away. In vain we yelled at him to lie down and carve him. The bear tried to climb the rock, but was too weak. Reddy shouted like a wild man, calling us to shoot, and save him; but we were having too much fun as matters stood. The bear finally concluded he could do nothing with Reddy, and turning he came lumbering toward us.

This was not exactly what we were there for, so we opened fire, finally knocking him down when within a few feet of us. He was almost gone, but got up and staggered blindly away from us a few paces; when we succeeded in getting him down to stay. He was not a very large bear, weighing probably not more than 500 pounds; but he was a vicious beast. The scouts called him a mongrel; his color was many shades of brown, slightly grizzled. I have never seen another like him.

Reddy never afterward mentioned his method of killing bear, and we never saw his wonderful knife trick performed.

Toward the middle of July we began to find fruit, and from this time to the end of our outing we were frequently treated to wild currants, huckleberries, and one other fruit that I have never heard named. The plant that bore this fruit was an annual, having a single stalk about 4 feet in height, and covered with what looked like nettles, but they were soft and harmless. The leaf was large and like the grape leaf. The fruit grew in clusters, and looked like large red raspberries, and like raspberries, left a cone on the stem when plucked. The flavor of the fruit was very delicate and delicious, resembling that of the strawberry. On first discovering this fruit we feared it was poisonous, and let it alone; but one of the men concluded to test it, and after we had seen him eat a quart or more of the berries, with evident relish, and without bad results, we followed his good example as long as any could be found.

Toward the end of July we found our first

sign of civilization. It was the residence of a Chinaman on Salmon river, not far from the town of Warrens, or Washington, as it appears on some maps. This Chinaman had a nice garden, and supplied us with the first fresh vegetables we had that season. Passing through the old mining town of Warrens, on the Warrens and Florence trail, I was detached with 2 men and sent to look for Indians at Loon lake.

My party left the trail at Secesh creek, and turning up this stream, we traveled about 15 miles over fallen timber when we discovered our lake, a body of water having an area of perhaps a little more than 2 square miles. Now, as we had been led to believe there was a strong possibility of finding Indians on this lake, and as we did not wish to be found by them, I concealed our horses, under charge of one man, and sent one man around one side of the lake, while I went round the other side. There was a dense growth of timber about the lake, and we had to proceed with some caution. We found some old signs of an Indian camp, but no fresh ones. After reconnoitering the lake, we concealed ourselves in a clump of pines and went into camp for the night, picketing our horses after dark on a clear grass plot near our thicket. Toward midnight we were aroused by the snorting of the horses. Grasping our carbines we crept to the edge of the thicket to see what was going on. There in the moonlight, not 50 yards off, stood a huge elk, quietly looking at our frightened animals. As we could not carry much meat, we refrained from shooting. The next morning we saw several elk taking their morning drinks within a quarter of a mile of us; but we did not molest them.

As we expected to find our command on the trail not far from the crossing on Secesh creek, we did not hurry our march to that point, and it was about midday when we reached it. Still thinking there was no cause for hurry, we unsaddled and picketed our horses out to graze while we smoked and rested. We were soon aroused by rifle shots, not far away, and upon investigating we found the shooters were 2 civilians, who said they had been directed to look out for me, and to tell me our commander, having learned that Lieutenant Farrow, with his scouts, was on the trail of a band of Indians who were going to Devil's mountain, would march to that mountain on that day, and I was to join him that evening. The distance I was to travel, the men said, was 60 miles.

Our horses were none too fresh, and I had my doubts about being able to comply with this order; but long experience had taught me this particular commanding officer did not take much stock in impossibilities, and I knew the effort must be made. Mounting in haste we took the trot along a good trail, and kept up the gait most of the time for more than 3 hours, when to our joy

we ran on the command in camp. It seems that later news had been received from Farrow, and his Indians were really white men driving a herd of horses. At least that was the explanation I received.

We joined Farrow the next day, and a day or so thereafter we learned that the Indians had been found by a company of mounted infantry, under Lieutenant Catley, 2d Infantry, who had been defeated with the loss of 3 men and some mules. The Indians had been found away back East of the place where we had found the Chinaman. After a hard march of 4 days we reached the Chinaman's claim on Salmon river, where we were joined by Captain Forse, 1st Cavalry, with a part of his troop, and Lieutenant Catley who had found the Indians.

From this point we started on the queerest march I have ever made. The 1st day we marched up the side of a very steep mountain, camping near the summit. It was a long march and we made our zigzag trail the whole distance. The next day we slid down the other side to Big creek, on which we camped for the night. During the next 2 days we marched down the canyon of Big creek, and so narrow and rough was this canyon that almost if not quite one half of the 2 days' march was made in the bed of the creek, in water knee deep to our horses, with enough holes to furnish plenty of amusement for those who could keep out of them.

These 2 days of wading brought us to the site of the recent "Battle of Vinegar Hill," as it was named by the soldiers. Farrow's scouts were in front, and had captured the camp of the hostiles, which they had found on a shelf of the mountain, about 500 feet above the bed of the creek, and about a mile below Vinegar hill. It was a splendid stronghold for a small band of Indians, having several acres of beautiful grass, plenty of wood, and a fine spring of cool water. Farrow's scouts must have worked nicely to capture this place without loss. I suppose the surprise was made easy through the route we came. Surely no person could have expected human enemies by that route. Farrow also recaptured some mules and rations that had been lost at Vinegar hill. We stopped for the night in the captured camp, while Farrow's men went out on the trail of the hostiles.

On August 20th, the morning after the capture, our scouting party was broken up. We were far from home and our rations were running low, so the commands of Captain Forse and Lieutenant Catley were started back to their proper station, while our troops went up the mountain in the direction taken by Farrow. It was my fortune to be left on rear guard duty that day, to travel with the pack train. The train was not ready to march with the command, and we were delayed about an hour in getting started.

When all was ready, a group of us lingered for a moment to hear the last of a yarn that was being spun. Suddenly the air was split by wild yells of Indians, and we received a rattling volley from the top of a bluff about 60 feet in height, and 100 yards from where we stood. One man and 3 horses fell, and the remainder, including all of our particular group, sprang to the nearest cover, which chanced to be a crooked pine tree about a foot in diameter. Our men were well drilled, and they dressed beautifully on that tree, following its curves exactly. One moment for reflection, and then we concluded to show fight.

The chief packer told us he could take care of the mules if we would kindly keep between him and the hostiles; and this chief packer, "Jake" Barnes, was just the man for such a situation. In a moment he had run his train to a sheltered place, and then leaving it in charge of his men, he caught the mule that carried our emergency ammunition boxes—boxes that could be opened without unloading the pack—and under a heavy fire brought that blessed mule to our position. Then after issuing ammunition to my men, he joined me, saying: "I want some of this myself."

Before this, however, we had abandoned our tree, and were well sheltered behind solid rocks. Leaving 2 men at the base of the hill, with orders to make as much noise as possible, I took 4 men and started up the mountain, under cover, intending to get above the Indians, cut them off, and then kill or capture them with ease. I had been on that bluff the previous evening, and knew the lay of the land pretty well. If I could only get directly behind them, they were my Indians. I cautioned my men not to show themselves; but unfortunately one of them became too eager, and when about on a level with the enemy's position, he ran up to a rock and took a peep at them. Then, seeing an Indian, he fired. That shot gave our scheme away. We ran across as quickly as possible, but the Indians had promptly retreated. They must then have been very near to and above us, and might have turned the tables on us nicely; but their own narrow escape from a trap had evidently "rattled" them.

Our little fight had made a tremendous noise. Down in that deep canyon the carbines had roared like field-pieces, and had of course been heard by the troops, and they were all back with us soon after the firing ceased. One of our men, a private of the 2d Infantry, had been shot through both legs. Our surgeon amputated one leg and then the poor man died. It was a blessing he was permitted to die there, for he would have suffered horribly in being carried out of that canyon, and he could not have lived to reach the nearest post.

On the morning after the fight the commands again separated. It was decided

that all the rations we could spare were to be given to Farrow, who, with his scouts, would remain in that vicinity to run down this band of Indians. Captain Forse and Lieutenant Catley were to proceed to their proper stations, and we were to march to the mouth of Loon creek, where we expected to meet rations from Boise. Our first march up the mountain, getting out of that canyon, was a terrible one, and cost us 14 mules. We soon found we had been too liberal in dividing the rations. Ours were entirely exhausted before we reached the mouth of Loon creek, and we found no train there, so we were without food for 3 days of hard marching. As ill luck would have it, just at this particular time we saw no game.

On the afternoon of the 3d day of our famine, as we were riding up Loon creek, someone shouted, "Salmon!" There they were, a fine lot of them, sunning themselves in water scarce deep enough to cover their backs. The captain and half a dozen of us dismounted at once. The Lieutenant was directed to find a camp, and in a few minutes we had shot about a dozen large fish, which were soon in camp. Salmon steaks were hastily cut, thrown on fires, and when about half cooked, they were snatched from the fires and eaten, without bread or even salt. The first swallowed would not remain down; but we persisted until we could

make it stay. I ate no more salmon for several years after that meal.

That evening our energetic chief packer, Barnes, took 2 of his best pack mules and struck out for Bonanza, a mining town supposed to be about 75 miles away. The next day we marched up Long creek to Oro Grande, and that evening Barnes rejoined with 2 loads of bacon, crackers and coffee, and we had the most enjoyable feast of my life. The following day we met Lieutenant Patten, 21st Infantry, with a pack train loaded with provisions, and our famine was ended.

A few days later we went into camp on the Payette river, where we awaited orders from General Howard, who finally directed us to return to Boise Barracks, where we arrived about the middle of September. Meanwhile, the scouts under Lieutenants Farrow, 21st Infantry, and W. C. Brown, 1st Cavalry, were pressing the Sheep Eaters and soon had them all captured. I believe there were only about 20 warriors in the band.

Thus ended our Sheep Eater campaign. The march had been a hard one, because we had been obliged to keep going; we had suffered from hunger, and were in rags; but for real pleasure and sport, for one who enjoys hunting and fishing, the country traversed by us in the summer of 1879 can hardly be equalled.

THE SHEEP EATER CAMPAIGN.

MAJOR T. E. WILCOX, U.S.A.

Oro Grande, a mining camp on Loon creek, a tributary of Salmon river, Idaho, was the scene of an Indian massacre in the winter of 1878-9, the victims being a few Chinamen who were gleaning the placers abandoned by white men. The Indians concerned belonged to that little-known band called "Sheep Eaters," together with a few renegade Bannocks who escaped capture or surrender in the Bannock war of 1877-8.

Bonneville makes mention of a band of Indians, not allied to any of the great tribes either side of the Rocky mountains, but possibly made up of renegades from all, shunning all men, Ishmaelites, who dwelt in the remotest recesses and among the loftiest peaks. The mountain sheep supplied them with food and a name.

As soon as news of the massacre reached the authorities, one company of infantry was sent in to "apprehend and if necessary destroy" the marauders.

This expedition met with disaster.

A few weeks later a courier brought to the post summons for "the field," the command being at Payette lakes, 3 days' march distant.

Preparations were hurriedly made, and on a sultry August afternoon we started upon what proved to us an eventful campaign.

Taking a trail which greatly shortened the distance to our prospective camp, for the first night, we reached Horseshoe bend of the Payette river, where a hotel afforded a lodging place and an early breakfast. From this we descended the river a short distance, crossed and proceeded up Squaw creek to the last ranch, where we took the trail up the mountain which had to be crossed. Reaching the summit and crossing it, a dense and vine-tangled thicket was entered, where our guide soon became bewildered and led us here and there until approaching darkness, when, stumbling over

rocks and briers, we suddenly emerged on the banks of a mountain stream.

Camp was made here, and although the trail was found in the morning we did not come up with the command that day nor the next. Our provisions ran low, and through hunger and fatigue from continuous hard marching, we suffered considerably before the command was overtaken on the fourth day. A cordial greeting and rich entertainment awaited us.

It was not till long after that we knew the kindly colonel and genial adjutant had saved, for 2 days, the peaches which graced the board. Soon after our arrival the rest of the command joined, and early on the following day the line of march was taken up Elk creek.

Now we were to take an unknown trail which white man never before had trod and where we might at any moment meet with the enemy. There were vague rumors of a 7-peaked mountain, of a 7-forked stream, impassable canyons and slide rock without limit. All these we found, and more.

The scouts sent ahead found the trail nearly impassable, but were assured that the rolling off of a mule or two was not to be heeded, so pushed on. Night found us near the summit and camp was made close by an Alpine lake.

Old Indian trails were found and for the most part followed. It was evident that there were usually two over the same route, one being a high-water and the other a low-water trail. Often along the line of march there would be found rocks piled up with loop-holes, affording protection to defenders of the trail.

The next day led us along ridges, across valleys, swept by winter avalanches from the mountain side, and piled in inextricable confusion. Slide rock or rock avalanches had to be crossed where each footstep of predecessor was obliterated as fast as made, and night found us ready for the bivouac.

So on day by day till signs of the Indians added to our ever increasing watchfulness. Fires were not lighted before dark and then in some nook where they were concealed as much as possible. They were extinguished before day, that no smoke might betray our approach; game, although abundant and marvelously tame, went undisturbed.

Reaching Big creek, where the last expedition had come to grief, we halted for a short rest. The blacksmith was looking at the horses and making a shoe tight here and there, when the sound of a distant rifle reached us. "Boots and saddles" was sounded, then the "trot," and the echo of a scattering shot now and then reached our ears and spurred us to greater effort. Down the valley, through chapparal where the ardent yellow jacket gave a warm reception, over boulders, and finally up a steep mountain to a bench, where we found the scouts had routed the Sheep Eaters.

They had disappeared among the rocks, leaving a rich cache of dressed skins, furs, dried marmot feet, dried salmon and salmon eggs, and great stores of service berries. No casualties attended this skirmish, and, the Indians being scattered, the main portion of the command went into camp for the rest of the day and night.

After dividing the booty, the scouts moved on in search of the trail of the fugitives, who had a small herd of ponies and some women and children, so that it was difficult for them to wholly conceal their course, which led over the divide. Farther on the ponies were abandoned and all the Indians scattered among the rocks, where their trails were lost. Securing the ponies the scouts went into camp, sending back couriers to announce their success.

The troops remained at the site of the first skirmish during the night, and in the early morning prepared to move on. Our advance was well up the mountain when the rear guard was attacked. At the first sound of a gun the command rushed down the mountain and was soon on the field, scattered among the rocks in search of the foes. The conflict was short, the Indians retreating. Now and then a glimpse of a swarthy body, or a red garment, would be had and fire opened, yet most of them made their escape, while our loss consisted of 1 man slightly wounded and 1 fatally. The coolness and quiet bravery with which this man looked upon the inevitable ending of his sufferings elicited the praise of all. To one he gave his knife, to another his tobacco-box, and then after leaving messages for those at home, said: "I am ready; go on."

While the surplus baggage, saddles, etc., were being burned, an animal left the herd, which was grazing some distance away, and coming toward the party of officers standing near the fire, dropped dead. It was found that a wound had been received during the fight and had escaped notice when the stock was inspected. After the firing ceased, no Indians were seen, but throughout the day the mocking cry of coyotes, first near, then far away, were heard; yet patient search failed to uncover the game.

Later it was learned that less than a dozen Indians were engaged in this attack. They were returning from a raid on a ranch when they saw the troops, and under cover of night crept among the rocks, hoping to stampede the pack train. They were poorly armed and had little ammunition.

The rest of the day was spent in searching for traces of Indians, and the camp of the previous night was again occupied. In the morning, resuming the march, our eyes were greeted by signal fires on many peaks, as well as along our prospective route, but we sought in vain for their builders. Now we came upon evidence of hasty flight. Here a squaw's saddle, made from 2 oblong cushions and fastened together covered

with beautifully dressed mountain sheep skins, a talma with fringe of the same material; a little farther we passed the carcass of a hapless mule which had been killed and the fore quarters cut off as the fugitives hurried along. Another peak and more canyons to climb, and cross, and we overtook the scouts in their bivouac with the captured ponies.

By this time many of the animals were worn out, "heap tired," and were shot to prevent their falling into the hands of the Indians. The Sheep Eaters' ponies were much smaller than the ordinary cayuse, probably due to their environment, but they were well formed. As they were footsore and unable to go on, they were shot.

Early the next morning the command moved on and the advance was well up the mountain when the sound of rifles recalled us to repel an attack on the rear guard.

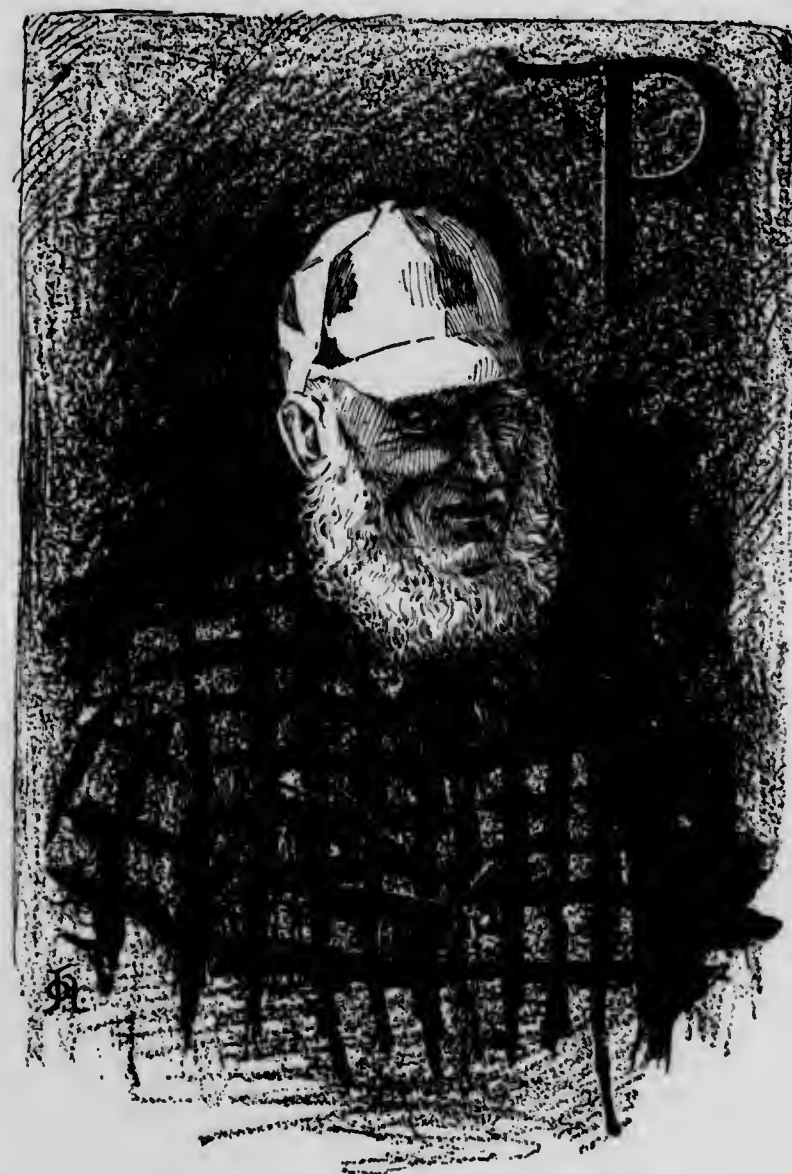
The contest was short and sharp, the Indians escaping among the rocks. One man was killed and 1 wounded, besides a small loss in horses and mules. The next morning the march was resumed over the divide, and the scouts were overtaken, with the ponies captured from the hostiles on the previous day.

Moving on the now faint and scattered trails of the fugitives, the Middle fork of Salmon river was reached at the upper end of "Impassable canyon"—a canyon with vertical walls reaching thousands of feet in height and extending for many miles. Here an old winter camp with grass-covered and bark wickiups was found. The grand cliffs of the dark canyon, lofty mountains on every side, and the swift, rushing river, made a scene to be long remembered.

Our enemy had vanished, leaving nothing to indicate their course; but later were compelled to surrender.

LIL' JOE.

GEO. W. STEVENS.



ETE'S growing ole. Sometime I feel
I ain't much good but fish for eel.
I 'member when dis marsh was lake
An' moonbeams dance in pon' boat's wake,





I 'member when no house for mile'
'Cept few ole shanty by Presque Isle.
Dat be de time when Pete be smart
And know de muskrat trick' by heart;
An' when two duck come all alone
I jes bang once; she fall lak stone.
But time is change; Pete los' her eye;
I can't shoot one duck now, I try;



I tink I go an' save some wood,
An' maybe sometin' else dat's good;
An' dat's de way I find my Joe.
He's big boy now, dat's long time 'go;



But dats all right, I got my Joe.
You hear 'bout him? What, No?
Well, one night win she blow, blow, blow—
Lak nevaire blow before, I know;
An' some big boat jes off de shore
Go down, an' don't come up no more.
She all bus' up an' den nex' day
Some t'ings be floatin' hon de bay.



De probate court try take from me,
'Cause lil' Joe have propertee.
But lil' Joe she hug me tight;
I say you tak him now you fight;

Snake INDIANS

Fremont's 2d Expedition

October 2, 1843.-Snake River near Fishing Falls, Idaho.

"We now very frequently saw Indians, who were strung along the river at every little rapid where fish are to be caught, and the cry haggai, haggai, (fish,) was constantly heard whenever we passed near their huts, or met them in the road. Very many of them were oddly and partially dressed in overcoat, shirt, waistcoat, or pantaloons, or whatever article of clothing they had been able to procure in trade from the emigrants; for we had now entirely quitted the country where hawk's bells, beads, and vermilion, were the current coin, and found that here only useful articles, and chiefly clothing, were in great request. These, however, are eagerly sought after; and for a few trifling pieces of clothing, travellers may procure food sufficient to carry them to the Columbia."

Fremont's Expl. Expd. to Oregon & North California, 169, 1845.



NATURAL HISTORY



Forest & Stream - 272 - March 6, 1909.

Sheep Eaters

In the Land of Tendoi.

—By DeCosta Smith

I.—Who Were the Broken Moccasins?

ON foot, in November, 1904, I crossed the summit of the Rockies by the pass between Horse Prairie, Montana, and Lemhi, Idaho. There is another pass further south, striking the Lemhi nearer its head, which was used by Joseph and his Nez Percés in 1877, just before their slaughter of Col. Shoup's freighters on Birch Creek, but the former has the earlier history, for it was here that Lewis and Clark first crossed the main range on their westward journey in 1805. The valley on the east, they named the Shoshone Cove, but in the days of Captain Bonneville, twenty-seven years later, it had already become Horse Prairie, and so it has remained to this day.

Lewis and Clark were enabled to find this easy pass with its "large plain Indian road" through the knowledge of a Lemhi squaw, the wife of Toussaint Charbonneau; and, in fact, had it not been for this remarkable woman and the friendly assistance of the Lemhi Shoshones and their chief Cameahwait (Ke'mi'-a-waët), could never have completed their journey that season, and a failure to do so then would probably have meant the failure of the expedition.

Though fairly well settled (in the Western sense) on both sides of the mountains, this country is still wild, and the "large plain Indian road" is yet distinctly visible. In 1805, just west of the summit, Drewyer wounded an animal which "seemed to belong to the fox kind, rather larger than the small wolf of the plains, and with a skin in which black, reddish brown and yellow were curiously intermixed" (a "skunk bear," or wolverine), and in 1904 I found the fresh track of a mountain lion near the same place, where the Red Rock and Salmon City stage crosses the divide daily, and occasionally is held up in the good old style, and usually when there is plenty of dust aboard, too.

A short distance down the western slope a band of Nez Percés, returning from the buffalo plains, once camped on the little stream where Captain Lewis "stopped to taste for the first time the waters of the Columbia," built sweat lodges, and while the men were in the bath without weapons and defenseless, a war party of Blackfeet fell upon and slaughtered them, until, as the Indians express it, the little brook ran red with blood. But the Shoshones say that the Blackfeet "no savey fight," that they will not run away when at a disadvantage, but will stand their ground until all are killed. I have heard the Crows say the same thing, which shows that the red man's point of view as regards the philosophy of bravery differs in some respects from our own.

It is an accepted fact that the Indian road was used constantly for generations by the tribes west of the mountains, who made annual excursions to the eastern plains in search of buffalo, but it is by no means so well known that there were also good buffalo ranges west of

the divide, though naturally not so extensive.

Upper Lemhi and Birch Creek were favorite ground for these animals. I have seen their bones in the valleys and high up in the mountain parks, as far west as Lost River. Gray Purcell, whose ranch is near the head of Lemhi, was told by an Indian that the year before the white settlers came in (1854) he had stood on the high ground now occupied by the Purcell house and had seen the valley black with buffalo, though Lewis and Clark make no mention of them west of the Lemhi Pass.

Following down the little stream which flows westward from this pass, one came to the camp of Tendoi, The Climber, Chief of the Shoshones, Bannacks and Sheep Eaters, who have occupied this region as far back as our history runs, but who were recently removed to a reservation near a big town and a railroad—a sinister combination for the primitive Indian. Tendoi died early in 1907, aged eighty-three, before the removal took place. He was (in 1904) an octogenarian, and was one of the finest men of his race that I have ever known. He had always been friendly to the whites and received a life pension by special act of Congress, in acknowledgment of his services and influence in keeping his people neutral during the trying time of the Nez Percé war, when the latter Indians did all in their power to induce the Lemhis to join them. Tendoi was very much a gentleman and a man in every sense. I lived nearly three months in his camp as his guest and saw him daily during that time, so I may say I knew him fairly well. He was frank, intelligent and witty, with a natural dignity which was devoid of that ponderous, overbearing quality, so often characteristic of chiefs, especially of war chiefs. But I never heard him speak of his warlike exploits—it was not necessary; the garrulous old Tissidimit did that for him.

One day when they were both in my lodge the latter entertained me with an account of one fight they had with the Blackfeet (Pa'-ki-ha). A party of Shoshones on the plains east of the mountains were discovered by a superior number of their hereditary foes who dogged them until, on the defensive, the Shoshones constructed a fort of logs in which they took refuge. The enemy surrounded them, yelling defiance. Tendoi, by signs, suggested that they smoke. The reply, also by signs, was, "We are men, not squaws. Fight." Tendoi answered, "Good. Let us fight." They fought. The Blackfeet, finally retiring, left five dead on the field which the Shoshones scalped and mutilated, cutting off hands and fingers until, as Tissidimit laughingly expressed it, they were "heap poor." The old fellow evidently thought it a good joke on the Pa'-ki-ha. Tendoi made no comment, but as I watched his features I could detect a little fiery twinkle in his eye.

Few old-time Indians past middle age—or white men either, for that matter—will ever knowingly mount a bad horse or a buckner, but Tendoi proved the exception. One morning when he was the only Indian in camp, all the

others being away in the mountains, he came to my tent to have me write a letter to Ft. Hall, considering it important that it should go by that morning's mail. The stage road passed within a quarter-mile of camp, and before I had fairly begun to write we heard the stage go rumbling through the mouth of the cañon. It was all right, he said; he would catch it. So he brought up a fresh horse that had not been ridden for some time and flung on the saddle. The horse was restive and nervous, and as I held it for the old man to mount I anticipated trouble. Braced back, with his legs half bent, the animal waited, like a jack-in-the-box prepared for the loosening of the hook. No sooner was the chief in the saddle than up went the horse, bucking in a most spirited manner, and at about the fourth jump the old man landed on his back with a thud and a grunt that frightened me. I caught the horse and tried to persuade the venerable rider to relinquish his project. I did not want any harm to come to him, especially when I was alone with him and miles from help, but remount he would and remount he did. At the second trial he sat through a series of awkward jolts, but finally got the horse straightened out and disappeared up the cañon. That evening, when all returned, I had determined to say nothing about it, for knowing that the old chief had the reputation among both Indians and whites of being an excellent horseman, I thought he might be sensitive on the subject, but he related his experience very simply and good naturedly and seemed to enjoy the amusement it caused.

A few nights later this same horse was stolen. He had tied it in the Indian fashion on the right (north) side of the lodge as you go in, and called me over in the morning to inspect the end of the rope. He professed to be in doubt as to whether the lariat had been cut or not, but a close examination showed that it had. Noticing his reticence on the subject I suspected that the horse had been stolen by some enemy in the tribe, and the fact that he had picketed it as he did was evidence to my mind that he had anticipated something of the sort, though these Indians were honest and absolutely friendly in their dealings with me. During my stay the nephew of the chief was killed by a white man off the reservation, but I could not discover any difference whatever in their attitude toward me, though among some tribes, with the relatives in mourning over such an occurrence, a white man in their camp, as I was, would have been an unwelcome guest, to say the least, if not in positive danger.

Tendoi frequently came to breakfast in my tent, and after eating would usually express his satisfaction in sign language. Then he would become reminiscent, and knowing that I was familiar with several tribes and knew something of Indian history, he seemed to delight in talking of old times, saying that I understood these things, but the young Indians knew nothing of them. He was an absolute master of the sign language and one of the easiest men to under-

it minutely. It was a female, as we knew by the pouch, in which she carries her young.

"This is the queerest animal I ever saw," said Col. Rodman. "It is strange that an animal so common in the South, with so fine a coat of fur, should never be found in New England."

"See here, Marse Colonel," said Thrasher, in amazement, "got no 'possum up dar whar you comes from?"

"No, Thrasher," answered Col. Rodman, "we have no opossum up North."

"Ugh! mighty poor country up dar den," said Thrasher contemptuously, "w'at nigger do for somethin' to hunt?"

"The colored people are not so numerous up there as they are here," replied the Colonel; "besides, the cold winter nights there would not be very pleasant for hunting."

"I don't want to go dar den," said Thrasher.

"This is, I believe, the only marsupial animal that belongs to North America," said Col. Rodman, carefully examining the inanimate-looking beast; "there are many marsupials in Australia," continued the Colonel, touching one of her feet.

"He! he! he!" grinned Thrasher, as the Colonel bethought himself and quickly jerked away his hand.

"I thought it was dead," he said, looking surprised.

"You tickle 'em an' yer see mighty live 'possum," said Thrasher.

"How old are the young when she takes them in her pouch?" asked Col. Rodman.

"Jis born dar," answered Thrasher.

"Oh! you must be mistaken. They cannot possibly be born in the pouch," the Colonel said in astonishment.

"But dey is! Ain't I seed 'em when dey no bigger dan grains ob corn, stickin' to the old un's teats! And when dey gets too big to stay in de old mammy's pocket, dey jis climbs up on her back, and she curls her tail ober dem, an' all the little picaninny 'possums jis twist der tails 'round the old un's tail, an' holes on to her back, and she goes off huntin' for grub, takin' de hull family erlong. Golly! ain't I seed 'em lots er times?" said Thrasher with a surprised look.

"Is that a fact?" asked Col. Rodman, turning to Maj. Hubbard.

"The negro is the best authority on the habits of the opossum," answered the Major, smiling. "I have seen them myself when quite young clinging to the teats of the dam in the pouch, and I have also seen them traveling as he describes, on the old one's back."

"Yes, sah! dat's why de 'possum's tail am bar, for him to hold on wid"; and Thrasher blew his horn and we started again, one of the negro boys carrying the opossum with its tail fastened in a sapling, as before.

"Why don't your dogs bark on the trail, Thrasher?" inquired Col. Rodman.

"Yah! yah! got too much sense for dat. Bone'em strikes de track and he keeps his mouf shet, and he catches up wid de 'possum 'fore he know dog's erbout; and sometime he catches up wid 'em on de groun', 'fore he ken get to a tree, an' den he has to climb de fust saplin' he comes to."

"Will all your dogs do that, Thrasher?" asked the Colonel.

"No, sah! only frustrate 'possum dogs got dat sort ob sense."

The hunt being finished, we returned to the shooting box, followed by the negroes, who knew they would get a dram after the guests were through.

"Thrasher," said I, "you've quit drinking, I believe, since you got drunk last year, and stole that piece of bacon."

"You jis try me and see if I done quit."

A glass of whiskey was handed him, which he tossed off with a gulp.

"Now, Thrasher, tell us about that meat business," said Col. Rodman, "did you really steal the meat?"

"No, sah, I didn't!" he replied indignantly.

"Why, Thrasher," said I, "was it not proved in court?"

"Of course it was," said he, "but did not de jury acquit me? Den how is I to consider myself guilty when the jury said I wasn't?"

"Now tell us the truth, Thrasher," said Bill Poss, "you know I got you off in court. Didn't you steal the meat?"

"You was my 'orney in de case, you ought to know," responded Thrasher; "but I specs I did. Dat is, I didn't adactly steal the meat, but bein' short ob rations at dat time, and 'cause I knowed the merchant had made rite smart outen me, more dan he ought, I jist picked up a small piece of meat I seed layin' 'round loose, to sorter git eben, and dey caught me wid a piece of meat 'bout the size of the piece that was missin', and persecuted me for stealing. Marse Poss, he took the case and clard me."

"How did Mr. Poss clear you when you had been proved guilty?" asked Col. Rodman.

"Why, you see, dar war a big piece ob meat an' a little piece ob meat layin' togedder, an' it war de little piece dat war took. So Marse Poss, he gits up to speak in de case, and he sez:

"Please, yah honor, an' gemmen ob de jury, de case is so clar, dat my client is innercent, I'll not take up yer time in argufying de case. Stand up, Thrasher. Now open yer mouf." I opened it 'bout wide as my han'. "Open it wider, you black imp of Satan!" hollered Marse Poss. I tells yer, gemmens, I jis stretched her! Now, gemmen ob de jury," said Marse Poss, "does yer believe a nigger wid a mouf life dat would steal a little piece of meat, when dar war a big piece close beside it dat he could take jis as easy? Gemmen ob de jury, I say, jis look at dat nigger's mouf, an' yah air bound to acquit my client ob theft, unless yer consider him insane. No nigger wid er mouf like dat is a gwine to steal er little piece ob meat when he can git er big piece that will fit his mouf better. De case is so plain, I leave it widout fuder argument for your 'cision."

"De judge larfed, an' de jury larfed, an' de peoples larfed. De District-Torney got up to reply, but he larfed so, he couldn't talk, so he sot down. An I jis stood dar wid my mouf open, 'cause nobody tole me to shut it. De Sheriff ripped an' tore 'round, hollerin' 'Silence in court!' but he couldn't stop 'em. De judge sent de jury out, an' dey come rite back wid er verdict ob not guilty."

By the time Thrasher was through describing the scene in court, Col. Rodman was rolling on the lounge, convulsed with laughter. And

the scene in the shooting box was not the scene in the court room. When we partially composed ourselves, Col. Rodman asked Thrasher what he proposed to do in his game.

"Eat 'em, sah," he answered.

"What is the first thing you do to put an opossum for the table?"

"I breaks his neck, sah."

"Why do you break his neck?"

"Dat's de way we kills er 'possum."

"Why, you barbarian, you don't hang do you?"

"No, sah, I jis puts a pole across his and sets my two foots on de pole an' pull by de tail till I unjints his neck; den he fur sho."

"Do you skin him then?"

"No, sah; don't skin 'possum, scalds him in hot water and ashes, den scrapes de fur an' den I cuts him open and lays him out night fur de frost to fall on him, den I him in a oven, wid lots ob sweet pertaters I eats 'em. White folks can't bake 'possum takes a nigger to do dat, 'cordin' to se he, he, he!" and Thrasher's mouth worked anticipated pleasure.

Spring in the South.

HENDERSONVILLE, N. C., Feb. 27.—*Forest and Stream*: Spring is rapidly coming on here, even in our beautiful North Carolina Mountains, and the robins are arriving further South every day. Soon our woods will be full of brightness from birds and flowers, and we have many of both. Botanists say our mountains have a larger variety of growth than any part of this broad land.

And then the birds—robins, cardinal beaks (or redbirds), two or three of the family, the thrasher, catbird and others of songsters, and no scarcity of them, either these birds to see and be heard and others and in the midst of the woods with many varieties of ferns and flowers. And earlier the latter is the creeping arbutus. Another plant here about the ferns is the Hartford. Then, too, the kalmia in greatest profusion, followed by several kinds of rhododendrons, and purple, some very low, and others full to twenty feet high.

Yes, our woods will soon be full of beautiful music and this music is not altogether confined to the birds either, for we have numerous small streams that make music for those who can understand and appreciate it. Not only do they make sweet music, but they contribute of real pleasure to those who understand them and are familiar with them. I know for have I not been on their banks and watched their waters, fallen heels over head in their taken the trout from them? Yes, I have. I trust I shall for some years longer be to go alone into these woods and fish and these streams for trout and see the many ties our woods and streams furnish. I am sixty years of age, but in my good health strength. This is largely due to my acquaintance with the woods and waters of beautiful mountain country, and providence. I hope to send you several letters this spring and summer, giving you some insight into what can be done with rod and line by

ERNEST L. EWING

stand in this medium that I have ever known. I have heard the Indians themselves admit that he was one of the few individuals who used it correctly and fluently, while in Garrick Mallory's paper on the sign language in the first annual report, Bureau of Ethnology, Tendo is frequently cited as authority, and several pictures of him appear.

One day as he sat looking at the mountains he pointed to an isolated fir tree and said he remembered when he was a child it looked just the same; it had not changed. When the white men dressed like Indians, had long hair, painted their faces and wore eagle feathers, and the Blackfeet came and fought with the Shoshones, that tree stood there just the same.

I had a copy of Lewis and Clark and sometimes asked Tendo his opinion on certain passages. It will be remembered that these travelers were deterred from taking the southern route largely by the Shoshone account of the fierceness of the Broken Moccasins, a people who lived in holes in the mountains within seven days' journey to the southwest, and who would certainly destroy them, and I made inquiry in regard to this. Tendo said he had never seen the Broken Moccasins, nor had any of the living Indians ever seen them. They had been dead a long time. He had heard the old people tell of them, but thought they had perished in a great flood—or the flood—I do not know which he meant—but I gathered that they were a purely mythical race. If they had existed in 1805, Tendo, who was born about twenty years later, should certainly have been able to give a more definite account of them, or at least should have known some old man who had seen them. He stated explicitly that the Broken Moccasins were not the Bannacks nor any other tribe that exists to-day. They were distinct from all these.

DE COST SMITH.

[TO BE CONCLUDED.]

the game once too often, and one evening on returning from a long day's hunt I found him fast by one toe in a No. 1½ trap. He proved to be a very large male, and after dispatching him with my .22 pistol I started to peel off his fine pelt in a hurry. On coming to the head I found the skin would not draw over the skull so as it was getting late I left the head to be skinned when I reached camp.

There a surprise awaited me, as I found a tight drawn rawhide noose around his neck just back of the head. This was so tight that it seemed that it would have been impossible for the animal to swallow, yet it had not impaired his condition nor injured his fur. This noose was the regular two-ply twisted snare used by the Northern Indians, but never, to my knowledge, used by the Indians anywhere in the region around Okanagan. I showed it to several and they had no knowledge of its use, so this lynx must have traveled for a long distance.

That same winter the reports for the Athabaska-McKenzie region showed that the lynx skins brought into the Hudson Bay posts had fallen to about one per cent. of the usual take.

Besides the Canada lynx there are found in British Columbia two other species of the genus. These, though always called wildcats, are true lynxes; the only true cat found in Canada in a feral state being the cougar or puma. The

successful than if all sorts of arrangements had been made, and it only shows what can be obtained with a little luck and with someone who has a little knowledge of the country. Some of your readers may ask the question and very rightly, too, what on earth we did with all the meat. Not one bit was wasted. I sent word to the police camp. They fetched away all that we did not use and it helped to feed the 200 odd native police who are stationed at Kalomo.

Quite apart from shooting, Victoria Falls is well worth a visit, and with the present facilities in journeying it is really nothing to get there. The falls are a marvelous sight. They

are four times as high as Niagara Falls. The river above the gorge is larger and wider. The scenery round about also is very fine and you have a first rate up-to-date hotel to put up at, furnished with every modern convenience.

I only hope that I may be back there again early next year. Another sable I must get, as big as the Colonel's, and I am afraid it will not be long before they will be driven away and shot out by the inrush of settlers and civilization. Should any of your readers wish for any further information the editor will put them into communication with me and I shall be most happy to help them in any way in my power.

In the Land of Tendo

By DeCOST SMITH

II.—Mountain Sheep Caves of Idaho

THE Indians say that some ten miles south of Tendo's camp in the main range is a cave which extends far into the mountains, and that a huge mountain ram lives near it which, when alarmed, takes refuge in this cavern and disappears in its gloomy depths. The hunter on entering finds the cave growing deeper and darker, until it pitches down into an abyss of total obscurity from which a cold wind constantly blows. That such a cave actually exists I have no reason to doubt, but the big horn ram disappearing into it to avoid hunters must, I fear, be taken as fabulous. There seems to be a vague belief among many tribes that the larger game animals periodically go into and emerge from underground retreats. H. C. Yarrow (annual report, Bureau of Ethnology, 1879-'80, p. 127) tells of a cave in Utah, near the Nevada line, described to him by a Gosi-Ute, who asserted that "some years previous his people had stopped up the narrow entrance to prevent game seeking a refuge in its vast vaults."

All this seems childish enough and yet it appears to be one of those cases where fact and fiction meet almost on common ground, for after examining some of these caves myself, I can see that, absurd as are the Indians' conclusions, there are certain facts at least upon which they might have been founded. The mountain sheep, for instance, hardly as they are, are frequently forced by severe storms to leave the exposed tops and shelter themselves in the timber and in the crannies of the rocks. A white hunter on Birch Creek found a cave where a band of sheep had thus stayed during bad weather and remarked jokingly that he was going to watch his chance and put some bars across the opening, thus capturing the entire bunch alive. Birch Creek flows south from the divide at the head of Lemhi, and, like most streams running from these mountains toward Snake River, sinks in the edge of the desert.

A few years ago, while staying at a ranch on upper Birch Creek, I determined to explore some caves on the rocky face of the foothills east of the creek. One of these caverns in particular was very conspicuous from below and I inquired if anyone had ever climbed up to it,

but found that though less than a thousand feet above the ranch, and only half a mile or so from the house, no one had ever investigated it, in spite of the fact that the ranch had been occupied some twenty years. I thought there might be something "Indian" there, and this, combined with mere curiosity, was the incentive which led me to examine it. Starting out one afternoon I tried to reach it from below, but soon came to a vertical cliff fifty or sixty feet high which blocked all further progress, though I managed to get to a smaller cave, on the floor of which I was surprised to find mountain sheep manure in considerable quantity. With the exception of two individuals many years ago, no sheep, nor sign of sheep, had been seen on this low mountain, though deer, bears and mountain lions were occasional visitors.

Next day I examined the slopes carefully with a glass and picked out a route which proved feasible and enabled me to reach the larger cavern from above. I was not able to arouse sufficient enthusiasm to persuade anyone to go with me, but I afterward learned that the young ranchman was interested enough to watch my progress through the glass. The way I had now chosen offered no special difficulties, and after a rather rough climb, a slide down through a crevice and over an inclined face of rock, I found myself at the mouth of the cave which I am satisfied had never been visited by white men, and perhaps not for centuries even by Indians. On first entering I saw nothing remarkable, but as my eyes became accustomed to the subdued light I discovered thirty or more rude figures or hieroglyphics in dull red on the rear wall, while a closer inspection showed that there had been a determined effort on the part of someone to scratch out each one of these designs.

Some time after this a Shoshone stopped at the ranch and was questioned about the cave and its drawings. He said his tribe knew nothing of their existence, and thought they must be the work of some enemies of his people, possibly Pend Oreille or Kootenay. At the foot of the cliffs, three miles south, are some well known Indian pictures, also in red paint, but of a less

primitive art, and in many similar places there are imprints of hands. With all of these he was familiar, but he insisted that the drawings in the cave must be the work of some strange tribe. About thirty years before, he said, the Shoshones had camped on the ground now inclosed by the ranch fence, near the foot of the cliff, and below this cave. One of their party went out by moonlight to look after his horses, but did not return. In the morning he was found shot with arrows.

He inferred that the cave was used as a lurking place by the enemies of the Shoshones in early times, and that they lay concealed there during the day, as there is an extended view of the valley from its mouth. Perhaps, too, the designs on the wall are the records of their exploits, but who attempted to erase them—since the Shoshones have denied all knowledge of them—is hard to say. This merely means, of course, that the present generation of Shoshones have no tradition in regard to these old paintings which may nevertheless have been made by their ancestors.

On a later visit I copied the drawings—it was impossible to photograph them—and also dug a short distance into the floor of the cave with a pollpick. The floor, on superficial inspection, appeared to be of earth with a slight mixture of disintegrated limestone which had fallen from above, but on digging into it I found it composed almost entirely of manure, at least to a depth of fourteen inches, at which point there was a considerable stratum of the disintegrated stone below which I made no attempt to dig. The stone had apparently fallen from time to time from the roof, forming strata below and between which further excavation would no doubt have revealed other beds of manure, and so on to a depth of ten feet or more. The manure formed a comparatively solid mass which could, however, be crumbled to a yellow dust, it having entirely lost its original form except for an occasional pellet which showed it conclusively to be that of either mountain sheep or deer, but in all probability the former. This, then, had been a regular stable where the mountain flocks had weathered the storms of ages. The height of the cave at its mouth is about ten feet. Inside it is twenty or thirty feet high, some seventy feet wide and forty deep. With the exception of the paintings there were no visible signs of human occupancy, no smoke on the walls or other traces of fire, and nothing in the accumulation below as far as I dug to indicate that the place had ever been used as a habitation, though this of course is only negative evidence, as nothing short of a complete excavation down to the original rock bottom would be conclusive. In several such caves human relics have been found at a depth of many feet below the surface, but I preferred to leave any such investigation to experienced archaeologists.

There are many holes and alcoves in the rocks of this region, most of which have never been visited, at least not by white men, while others, near the foot of the cliffs, are heaped with the manure of cattle and buffalo, with occasional skulls and bones, for these animals also have the habit of taking shelter in places of this kind during severe storms; in fact, in bad winter weather the cowboys are obliged to watch closely to keep the cattle out of them, for if allowed

to remain they will stay for days without food until they become weak and crowd each other to suffocation.

I must mention one other curious place which has caused considerable wonder and speculation. Far up the side of a deep cañon with a vertical wall of rock at its top and eighty feet above the talus, there is a black hole but a few feet in diameter, and leading up to it, through a narrow crevice, are some rough quaking asp poles, evidently forming at one time a rude ladder which gave access to the cave above. Even with this ladder in good condition the ascent must have been a nerve-trying ordeal, for in addition to the vertical height of eighty feet



TWO VIEWS OF AN IDAHO MOUNTAIN SHEEP CAVE.

above the talus, the cavern must be nearly two thousand feet above the bottom of the cañon, and merely to stand at the foot of the perpendicular rock and look down is enough for anyone not accustomed to mountain climbing.

In order to account for the ladder reaching up to this inaccessible eyrie, the prospectors and ranchmen have invented a number of ingenious though not altogether satisfying explanations, the most pleasing of which is that perhaps a prospector in the early days, after some successful placer work, had been so harassed by savages that he had climbed to this cranny with his buckskin bags, and maybe his coffee pot as well, filled with the precious dust, and had hidden his treasure there—perhaps died there. No one seemed to want to attempt the ascent from below, but one young fellow had the courage to allow himself to be lowered from the top of the cliff by a rope. The overhang of the upper ledges was so great, however, that he

could not reach the cave, and after swinging and revolving at the end of the rope like a plumb-bob, he was hauled up again without having seen more than a dark hollow in the rock and a yawning abyss beyond. He said he thought he could climb up from below, but somehow he never could find time to go.

I found one man who knew he could get up and was willing to try. Encouraged by his confidence I had as good an opinion of my own ability, so off we started with an axe, one or two poles and some rope. It was easy enough to get to the foot of the cliff, but then it became necessary to shin up over the rock some forty feet before we could reach even the lower poles, and to do this we had to avail ourselves of slight clefts and projections which gave us a precarious hold for our toes and fingers. We got up about thirty feet, where the difficulties became greater, and the thought of the shaky poles above the thousand feet of sharp slide-rock below and our tired fingers became so absorbing that we decided it was not worth while after all. Neither of us seriously thought that there was any gold there, anyway, and I had not much confidence in there being anything "Indian," so we backed down in a dignified manner with mutual explanations. Then we looked around and found on a flat upright plane of the rock a number of imprints of hands, both right and left, in red paint, but so nearly obliterated by age that at first we hardly noticed them. We examined several of the poles which had fallen from above. They were evidently of quaking asp, but so checked and weathered that absolutely no trace of bark remained, and the ends gave no evidence of whether they had been cut, broken or burned off. The knots stood out like thumbs and the grain between was split and hollowed nearly to the core, leaving as one might say only a shell and showing great age, probably centuries, for in this dry climate wood decays very slowly. One curious feature is that there are no aspens growing anywhere in this neighborhood, the nearest being a mile or so away, and two thousand feet below.

As we left the place our courage began to return and increased in proportion to the distance we put behind us until, by the time we reached the ranch, we were both inclined to think it would not be so much of an exploit to climb up there after all, if there was any object in it. My partner said if there was really a pot of gold there he could get it, and I was sure that I could get up if there was anything "Indian." An experienced prospector and miner said he could put in stulls and climb up in the dark, but not in the day time; he had not a good enough head to go up if there was light so he could see below him. I have heard since that the ascent was actually made, but that nothing was found.

Evidently the red hands on the rocks and the placing of the poles are the work of Indians, but why they should have wished to reach such a place I cannot imagine, except that the motive was probably a religious one. It may be that when their "hearts were poor," when they needed divine help and wished to show how desperate and despondent they were, they climbed to this dizzy height at the risk of life and limb, and there fasted and prayed in solitude.

Or was this a retreat of the Broken Moccasins? Quien sabe?

300 SHEEPEATERS AT LEMHI AGENCY IN IDAHO

Rept. Comm. Ind. Affrs. for 1876, 210, 1876.

Ibid for 1878, 284, 1878.

Sheep Eaters : W. A. Allen

Travels & observations among
the extinct Mountain Tribes of
Indians of Montana & Wyoming
78 pages. New York - 1913.

Tukuarika

TUKUATKA
(Sheep Eaters)

[Carded]

Handbook Am. Indians
Pt. 2, p 835. 1910.

• Sheep-eater tribe of

Shoshone = Tukuarika.

Rept. Comm. Ind. Affs. for 1900,
519, 1900.

[misheard for Too-coo-rekah]

• Loo-coo-rekah or Sheep-Eater Indians. Visited
Fort Bridger region with stolen horses.
Rept. Comm. Ind. Affs. for 1864, 172, 1875.

On p. 175, 2nd ed., G. D. Doty enumerates a number of Utah
bands ~~which~~ he says are generally known as 'Sheep Eaters', &
estimates their number at 1000.

Misc. / Mex. / E 99

Mexico: Lower California (Baja)

80/18

c



From Linguistic Map of
Mexico & Central America
By Cyrus Thomas & J.R. Swanton
1909

(Published June 1911 in Bull. 44 Bureau Am. Ethnology)

[Original in these colors, with numerals, & tribal names in margin] chm.

Carded

SOUTHERN LOWER CALIFORNIA TRIBES, 1743

Count Revilla Gigedo (Viceroy of Mexico, 1740-55) in a Royal Decree about the Indians of the Californias, dated April 2, 1743, mentions the "Indian uprisings of the Pericu and Guayacura tribes" (p. 1 of copy); and speaks of the "3 tribes of Aripes, Uchities, and Coras that live in the neighborhood of the Mission de Nuestra Señora del Pilar, and Puerto de la Paz" (p. 9 of copy).

Conde de Revilla Gigedo, Real Cedula sobre los Indios de las Californias, April 2, 1743.

Audiencia de la Guadalajara, Copy in Library of Congress

247
VARIOUS TRIBES OF LOWER CALIFORNIA

1840-1842,

Duflot de Mofras, in his remarks on the tribes of Lower California, makes the following statements:

"At the gates of the city of Hermosillo is established a mission which contains 500 Séris Indians; 'mille d'entre eux' [a thousand among themselves?] inhabit the coast to the north of Guaymas, and the isle of the Requin (isla del Tiburon)."

--Duflot de Mofras, Exploration du Territoire de l'Oregon, I, 214, 1844. (Free translation.)

"The isle of the Tiburon, inhabited by the Séris Indians, who, as we have said, have some huts on the continent. This island is 10 leagues long; it is the only one in the gulf which is inhabited. It forms with the coast a narrow and dangerous channel, which is terminated by the isle of the Ducks. All this part of the province is sterile; one encounters here only some miserable Tépocas Indians and the old mission of Caborca, situated 22 leagues in the interior on the shore of a small river." --Ibid 214-215.

"The Indians of Lower California are completely reduced [or subjugated?], and the tribes of the Coras, Edués, Pericués, and Cochimies can no longer be distinguished among themselves."

--Ibid 227.

"The mission of San Vincente, around which is formed a sort of pueblo, is the only one among those of Lower Calif. which

has maintained any troops. One finds there a company of 20 soldiers intended to keep in awe the Yumas Indians of the right bank of the Colorado R. and to repulse their incursions."

--Ibid 237..

"The Indians Pericués, Cochimies, Coras, and Monquis, who at one time formed the population of Lower Calif., are now mixed and do not form distinct tribes." --Ibid 238-239.

In speaking of the vegetable kingdom of Lower Calif. he says, "There must not be forgotten the 'palo' (?) of the arrow, the poisonous juice of which renders the arms of the Indians so terrible." --Ibid 242.

Capt. Benjamin Morrell states that the Californians of the peninsula [Lower California] are divided into 3 nations: Pericues occupy the south end; Menquis, the center; and "Cochinies" are on the north part, where it joins to the main."

-- Benj. Morrell: Narrative of Four Voyages to the South Seas, 1822-1831, p.198, 1832.

PERICUES

Mythology and future state.

Bancroft, Native Races of Pacific States,
Vol. III, pp. 83-83, 169-170, 529,
1875.

COCHIMIS

Mythology and future state.

Bancroft, Native Races of Pacific States,
Vol. III, pp. 83-83, 169-170, 529,
1875.

LOWER CALIFORNIA TRIBES

An account of the various dialects of the tribes in
Lower California, their relationships, and grammat-
ical formation.

Bancroft, Native Races of Pacific States, III,
pp. 686-693, 1875.

TRIBES OF LOWER CALIFORNIA

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"All the Indian tribes of the Peninsula seem to be affiliated with the Yumas of the Colorado and with the Coras below La Paz. . . . In no case do they differ in intellect, habits, customs, dress, implements of war, or hunting, traditions, or appearances from the well-known Digger Indians of Alta-California, and undoubtedly belong to the same race or family."--Bancroft (after Browne's Lower California, pp.53-4, 1869), in Native Races, I, 558, 1874.

COCHIMIS

(Bancroft, Native Races, I, pp. 557-570, 1874.)

An account is given of the location and chief characteristics of this tribe, including notes on physical traits, clothing and head-dress, ornaments, painting and adorning their persons, tattooing, dressing the hair, dwellings, food, weapons, warfare, implements and household utensils, degree of intellectual development, construction of boats, use of baskets, wealth, powers of enumeration, seasons of the year, lack of government and control, marriage, degree of moral development, child bearing and raising, festivals, sports and games, treatment of diseases and ailments, burial customs, and other information of minor importance.

GUAICURIS

(Bancroft, Native Races, I, pp. 557-570, 1874.)

An account is given of the location and chief characteristics of this tribe, including notes on physical traits, clothing and head-dress, ornaments, painting and adorning their persons, tattooing, dressing the hair, dwellings, food, weapons, warfare, implements and household utensils, degree of intellectual development, construction of boats, use of baskets, wealth, powers of enumeration, seasons of the year, lack of government and control, marriage, degree of moral development, child bearing and raising, festivals, sports and games, treatment of diseases and ailments, burial customs, and other information of minor importance.

PERICÚIS

(Bancroft, Native Races, I, pp. 557-570, 1874.)

An account is given of the location and chief characteristics of this tribe, including notes on physical traits, clothing and head-dress, ornaments, painting and adorning their persons, tattooing, dressing the hair, dwellings, food, weapons, warfare, implements and household utensils, degree of intellectual development, construction of boats, use of baskets, wealth, powers of enumeration, seasons of the year, lack of government and control, marriage, degree of moral development, child bearing and raising, festivals, sports and games, treatment of diseases and ailments, burial customs, and other information of minor importance.

INDIANS OF LOWER CALIFORNIA, 1535

Ruth Putnam and H. I. Priestley in a pamphlet on the origin of the name 'California' print a statement from an early Spanish writing concerning the Indians of Lower California as Cortes found them in 1535.. The statement is from testimony concerning the newly discovered lands, given in a hearing before the alcalde of the city of Compostela in Galicia, Mexico, on December 10, 1535, while Cortes was still on the Peninsula. The ~~part~~ of Lower California visited by Cortes at this time was ^{*The southern tip of the peninsula, called by him and others*} ~~spoken of by the~~ early writers ~~as the~~ ^{*the*} port ~~of~~ bay of Santa Cruz, ~~and was~~ probably La Paz.

The part of the testimony concerning the Indians reads:

"Asked how many Indians were found and seen, he said: that some said there were 150; others, 200; those that he himself had seen might have been 70 or 80; they were well disposed, and went about naked; the women wear petticoats of grass, and, so far as he saw, they ate and lived upon roots, herbs, and fish."

Putnam, Ruth & Priestley, H. I., California: the Name, Univ of Calif. Pubs., Vol. 4, No. 4, p. 335, Dec. 1917.

Testimony referred to entitled: Probanza sobre la tierra del marques del Valle, in Colecion de documentos inéditos relativos á . . . América y Oceanía, XVI, 5ff Taken in Mexico 1535 and examined in Spain 1540.

EFFORTS TO CLOTHE INDIANS OF PENINSULA OF
LOWER CALIFORNIA

"As it was not in keeping with Christian modesty for the Indians to go naked, after the custom of the pagans, the missionaries had to provide the clothing. For this purpose the fathers kept sheep and raised cotton. They also taught the neophytes to spin, weave, and to make their own clothes. The necessity for this is well illustrated in the writings of the Mexican Jesuit, Miguel Venegas (1758): "The dress throughout the whole peninsula, from Cape San Lucas to the last mission of San Ignacio, was uniform; for the males, whether children or adults, went at all times totally naked The women, though in some parts they went naked like the men, according to father Ferdinando Consage, who observed that this custom prevailed in the bay of Los Angeles, between the last mission of San Ignacio and the Rio Colorado, yet they in general shewed a great attention to . . . decency . . . even their infants of the female sex were not without a proper covering!"

"The efforts of the missionaries, however, do not appear to have been appreciated, for: "The men however were such strangers^{to} that virtue, that they looked upon those

principles as ignominious and disgraceful, which required their being clothed; and, accordingly, in the several missions and settlements, formerly made in California, when the fathers or soldiers offered the Indians cloaths, they either refused them, or afterwards threw them away. Indeed, their idea with regard to cloathing, was so different from the rest of the human species, that, according to Father Juan Maria de Salvatierra, they were highly affronted . . . not being in the least sensible of any indecency from their being naked; and it caused among them as much laughter, to see one of their countrymen clothed, as a monkey dressed like an officer would among us; of which the fathers had a diverting instance; a missionary, lately arrived at his mission, clothed two little boys, which he entertained in his house, first to teach him the language, and afterwards to serve him as catechumens. The father himself was at the pains of cutting out, making, and fitting the cloaths for them. When the lads first went abroad in their new dress, it occasioned such indecent mirth, that the boys, ashamed at being thus the ridicule of their countrymen, pulled off their cloaths, and hung them on a tree. But being unwilling to shew

themselves ungrateful to the father, and at the same time to avoid being reprimanded, they determined to divide his kindness, going in the day time naked, among their relations, and at night dressed themselves to return to the father?"--

Early History of Cotton Cultivation in California. E. Philpott Mumford.

Calif. Historical Society Quarterly. Vol. VI, No. 2, pp 161-162
June, 1927.

LOWER CALIFORNIA INDIANS

Father Eusebio Kino, in a letter to the Bishop of Guadalajara, undated, but enclosed in a letter of the Bishop to the King of Spain dated March 10, 1686, gives the following notes about the Indian tribes of Lower California. He writes:

" . these tribes, particularly the Cuyimies, the Edues, and the Mogis are already subject to instruction and ask for baptism."

"The natives of San Ysidro are of the language and tribe of the Cuyimies or Didios, and those of the rancheria of San Dionisio are of the language and tribe Eduana. . "

". . baptized an Indian of the language and tribe of Edues in the pretty bay and harbor of San Dionisio and another of the language and tribe of the Cuimies or Didios in San Ysidro."

In 1685 Kino says he set out on an expedition with "natives accompanying us from the rancheria of San Bruno and many from the rancheria of San Ysidro and other Didius and Edues, including old and young, and men and women." They had with them a "boy who knew both languages, the Edua and the Didia."

Translation:

Eusebio Kino, Letter to Bishop of Guadalajara [1685 or 86]
Audiencia de Guadalajara, 67-3-28. Copy in Library of Congress.

SELLING OF LOWER CALIFORNIA INDIAN CHILDREN IN LOS ANGELES

Vincente P. Gomez (who came to California as clerk for Gen. Micheltorena) in a book of recollections written for the Bancroft Library, says that Francisco Castillo was accustomed to buy Indian children from the rancheria connected with the mission of San Pedro Martir in Lower California and take them to Los Angeles to sell them. He writes as follows:

In June or July of the year 1857, when I was in [85] Salinas de San Quintin, Lower California, in company with Col. José Castro, Commander General and Gefe Politico of the frontier of the North, there came to Salinas one Francisco Castillo (otherwise known as the 'Owl'), well-mounted and bringing a valise full of clothing on his horse. After unsaddling he greeted us and we spent some time in conversation, but during the whole day he spoke of nothing of import. At night when we were alone in the Colonel's house, Castillo frankly owned that the purpose of his journey was to go to the Mission of San Pedro Martir to solicit some Indian children whom the chief Iatiñil (whose name in his own language means 'Black Dog') would buy from the rancheria, and to take them to sell in Los Angeles.

Colonel Castro consented to the business of Castillo, but instructed him on his return not to pass with the Indian children through Salinas, but to go down the

Gomez 2

mountain with them by the Mission of Santo Domingo. [85]

Shortly afterward Señor Morris appeared with documents sent by General Blancarte who lived in La Paz [86] as Commander General and Gefe Politico General of Lower California. He presented himself to Colonel Castro with the aforesaid documents which formed the concession, made in Mexico by President Comonfort to the Company of Gochico, Arriaga and Arrioja, of 44 leagues of uncultivated land in lower California. Señor Morris was commissioned to select the land.

Colonel Castro named the narrator of this story to go officially and note carefully the places where the agent chose the land, much of it being already taken by those in the country opposed to the measure, and much of it being very sterile. For this reason Morris and he went to the mountains of San Pedro Martir, starting at the Mission of Rosario.

On their arrival at the rancheria, which was some little time after Castillo had gone away, they found the Indian men and women provided with new clothing, but did not try to investigate the origin of these possessions, especially as the Indians of this ex-mission were all hunters of the deer which abounded there, and went down to Santo Domingo to sell the skins, and sometimes the dry meat at the market of San Diego.

Some little time afterward and after the return of [86] Manuel Marquez (the one who killed José Castro) it was said here and there that Castilló's journeys to the mountain were frequent, and that they were always for the purpose of buying Indian children to sell in Los Angeles.

Vincente P. Gomez, Lo que Sabe sobre Cosas de California
[What I know about California Affairs], pp. 25-29,
MS, Bancroft Library, 1876.

Translation by S.R.Clemence

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Vocabulary & Rancherias, Lower California

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Alex. S. Taylor, in his 'Indianology of California' published in California Farmer, 1860-1863, gives the following notes on the Indians of Lower California and a "Vocabulary of the Indians living near the Mission of San Miguel, in Lower California, thirty miles south of San Diego on the Ocean Coast, taken by the Author in November 1856".

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
God	Maha	forehead	pushlomay
wicked spirit	chelitch	ear	eh'hamul
man	ecutch	eye	eyuh
woman	ysing	nose	nariz
boy	ylemoy	mouth	ah
girl	ecutch	tongue	anapillk
infant, child	ylemom	tooth	ayou
father	enaul	beard	alami
mother	etal	neck	amaet
husband	n'yecutch	arm	ahiell
wife	ysing	hand	ahiell
son	ecutchilemam	Indian shoes of deer-skin	hamayou
daughter	sin elemam	bread of acorns	senow
brother	ysimile	pipe, calumet	moqueen
sister	y chan	tobacco	tabac, or uup
an Indian	hy pai	sky, heaven	hamey
head	hho	sun	enyui
hair	haltah	moon	hah-lathl
face	hiy ud		

Taylor -2- San Miguel

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
fingers	ser-rap-pis	darkness	ahun
nails	kwat-la-lwow	morning	mi-e-car
body	ymat	evening	tini
belly	etuh	spring	ahun
leg	ymil	summer	sigh
feet	mme	autumn	a-pulh
toes	mme	winter	hacachur
bone	akk	wind	matha
vulture	ishpa	lightning	wilhyap
whale	ishpan	thunder	a ker
heart	eya	rain	akwee
blood	h'what	snow	alap
town, village	nay-waw-nemunt	hail	alap
chief	quipuy	fire	hak-kal-rup
warrior	qui namiy	crow	ahap
friend	haca muy	bear	numul
house, hut	wa	sea-otter	pap-pil-ya
basket, or kettle	enpull and happatull	owl	hetcha-ak
arrow	apul	turkey-buzzard	hih-pe
bow	atim	horn owl	kit-ta-quack
ax of stone, hatchet	oweil	water	ah-ha
knife	ahaquow	ice	how-wurh
star	kulluep	earth, land	ahmut
day	enya	sea	ha
light	tenya	river	hachapay
night	tenyum	lake	posa
		valley	mitahr

Taylor -3- San Miguel

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
hill	emut-illy-mam	Partridge	ugma
mountain	mut-y-mi	hawk	hek-pah-wat
island	ha-wei	sea-muscles	ca-huool
stone, rock	aweel	aulones	hit-cul
iron	ena-row	fish	hot-ch-ya
gold	mattawottis	white	nomasup
maize	hayetch	black	neil
oak-tree	esnow	red	euhat
wood	ha-ahl	blue	ha-pussoo
leaf	hayal-lumum	yellow	ha-quack
grass	simi	green	ha-pussoo
oak	esnow	great, big	matta may
pine-tree	ha-yahl	small, little	matt-illi-mam
redwood	h'yilaewatis	strong	se-perr
flsh, meat	co-quiy	old	kooruc
wolf	hatch-a-cuil	young	lamum
dog	ahut	good	ahun
fox	par how	bad	whal-ich
coyote	kattapap	handsome	ahun
squirrel	hak-mahl	ugly	whal-ich
rabbit	con-i-you	live, life	ahun
hare	he-quool	dead, death	mal-hay
rattlesnake	he-uhey	cold	hechur
egg	a'k-ma-he-yetch	warm, hot	har-rour
goose	chor	I	ah-hun
duck	han do mou	thou	ne-yar
pigeon	kiwey	he	ah-hun
		we	hin-ya

Taylor 4 San Miguel

you	ma-ya mut	run	annow
they	ma-ya-wup	dance	annema
this	ah-hun	go	kalyapai
that	ah-hun	sing	kachi you
all	ah-hun, maya-wup	sleep	cha-ma
many, much	ah-hun-simi-rey	speak	keyba
who	ah-hun	see	neou
near	sii	love	minaworl
to-day	nepil-pilya	kill	yamu tch
yesterday	tinney	salt	seil
to-morrow	may yokal	tortoise	ka-kup
yes	ah-hun	fly	nespiel
no	ho-mow	musketo	muspuil
east	ne-a-che-puckchis	crown of feathers for chief	how-wul
west	ne-yu-hup	wings	cha wal
north	ka-tuhl	oats	en pay
south	a-waks	mustard	mortaza
one	hin	acorns	es-neow
two	ho wop	salmon	eevey
three	ho muk	sit	kanup
four	se pupp	stand	ka-pa-que
five	serupp	come	ka-u-widis
six	chip hok	earthquake	mata-indis
sweet	neyuel	eclipse	enaw-e-nuul
bitter	ha quack	boat of tule or bullrushes	hekwe
acid	wil-itch		
eat	assowo		
drink	assee		

Taylor 5 San Miguel

The foregoing vocabulary of the Indians of San Miguel Mission formerly belonging to the Dominicans, and situated on the ocean coast some 30 miles S of San Diego, was given to me by an Indian neophyte about 45 years of age. His appearance was similar to the Monterey Indians, but much taller and more spirited; the iris of the eye was of the usual coffee-brown. He was in his youth more or less acquainted with the Indians of the neighboring Missions of Santo Thomas, San Vicente, Santo Domingo Santa Rosaria, and San Fernando Vellicata, the last one within a hundred miles of San Miguel to the S. Another mission, that of Santa Catalina, was in a valley on the eastern side of the mountains, not far from the mouth of the river Colorado. The Indians of Santo Thomas spoke nearly the same language as those of San Miguel, as also did many of those living at Santa Catalina. This last had neophytes of several different tribes, but they were chiefly Yumas and others of the Colorado bottoms. These Indians were very large men, treacherous, quarrelsome and warlike; they once burnt the Mission of Catalina, as they had previously done that of San Pedro, and killed several of the priests and many soldiers.

The Indians of the first-named five Missions all spoke about the same language, and it seems there are many words in the San Miguel language which are spoken by the Yumas of Colorado, as given by Lieut. Whipple in 1849, and those of San Diego. The rancherias of the San Miguel Mission were: Otat, Hawai, Ekquall one in the mountains, Hassasei one on the sea beach, Inomassi was another on the beach, and Nellmole and Mattawottis were others. . .

Following down south, the Indians of Lower California, on the 1851 map of Mexico, Texas and California, by the Geographical Institute of Weimar, Germany, are named as follows: From San Miguel to San Vincente,

Taylor 6 San Miguel

they are called Icas; from San Domingo to San Francisco Borgia, in lat 27-1/2, they are named Uchitas; from thence to San Ignacio in 26-1/2, they are known as Lamoines; from thence to Loretta they are named Cochiemes; from Loretta to La Paz they are called Monquis; from La Paz to Cape St. Lucas in Lat. 24, they are termed Coras, or Perecues.

Alex S. Taylor, Indianology of California, Calif. Farmer., Vol. 13.
No. 13, May 18, 1860.

Captain Benjamin Morrell, who visited the Californias in 1824, in his 'Narrative of ^{Four} Voyages' writes as follows:

"The Californians of the Peninsula (which is called Old California) are divided into three distinct nations, whose languages are entirely different from each other. The Pericues occupy the south end of the peninsula; the Menquis inhabit the center; and the Cochimies are on the north part, where it joins to the main. Each of these nations is subdivided into several tribes or branches, distinguished by considerable variations in their dialect. In New California, which is north of the peninsula, the distinctions are still more numerous; and it has been asserted by one of the Catholic missionaries, who labored hard and zealously in converting these natives to the Christian religion, that on an extent of one hundred and eighty leagues, from San Diego to the Bay of St. Francisco, no fewer than seventeen languages are spoken!"

Capt. Benjamin Morrell, Narrative of Four Voyages, p. 198, 1832

LOWER CALIFORNIA INDIANS. Picolo's Report to Kino, 1702

María Francisco Picolo, a Jesuit missionary who went to Lower California with Father Salvatierra in 1697 to convert the Indians, in a report to Father Kino, dated Guadalajara, February 11, 1702, gives much information about the Indians of the southern part of the peninsula in the vicinity of Loreto. The following translation is from one of two transcripts from the Spanish Archives in the Library of Congress. The second transcript is almost identical in wording, but spellings of rancheria or tribe names differ in many cases. Spellings in the second transcript which differ from those in the first transcript are given in footnotes here.

When the missionaries first went to the place where they founded the mission of Loreto, Picolo writes, "they devoted all their energies to studying the language, which is the Neonqui language." They then taught them the doctrine for two years during which they explored the surrounding country, Father Salvatierra exploring all the rancherias later included in the missions of Loreto Concho and San Juan de Londo, and Picolo, those of San Francisco Xavier Biaundo.

Picolo continues: "Father Juan Maria [Salvatierra] having already discovered to the north, and I to the south and west copious harvests, we divided our forces into 2 missions [= Loreto & San Francisco Xavier], where shortly we recognized there was a

Spelled Monqui in 2nd transcript. [Neonqui is evidently an error of the copyist]

mingling of tribes of different languages. One was the Monqui language, which we already knew, the other the Laymona, of which we were ignorant. We immediately set about with all diligence to learn the latter, and since it is the dominating language and seems to be the general one in this extensive kingdom, with constant study we learned it quickly, and we preach in this language continually and teach the Christian doctrine to the Laymones, as we do in the Monqui language to the Monquis. . "

"The condition of the fortification is fair. It is situated on the Bay of San Dionisio on the seacoast in a town called by the natives Conchó, and now Loretto Conchó. At a distance of 2 arquebus-shots away is the chapel of Nuestra Señora de Loreto and near it the living quarters of the missionary . . "

"There are at present 3 missions: the first, Nuestra Señora de Loretto Conchó; the second, San Francisco Xavier Biaundó; the third, Nuestra Señora de los Dolores, called by the natives Yodiuigé."

Each one of these missions has several rancherias under its charge. To the mission of Loretto Conchó belong the rancherias of Conchó: to the north, those of Ietti², distant 3 leagues, those of Tiuddu³, distant 4 leagues, and those of Ligigé⁴, distant 2 leagues. To the south, those of Vonú, distant 2 leagues, those of Numpoló⁵, distant 4 leagues, [omitted]⁶, and those of Chuyenqui⁷, distant 9 leagues.

Spellings in 2nd transcript: Yodeuigé; ²Velsi; ³[omitted]; ⁴Liggigoue; ⁵Nuempolo; ⁶"those of Liggui distant 12 leagues"; ⁷Chienqui.

To the mission of San Francisco Xavier belong those of Biaundó: To the west, the people of Quiuucó¹, now called Santa Rosalia, 4 leagues distant from the head mission [Loreto]. To the south those of Quimiamá, now El Angel de la Guarda, distant 2 leagues; those of Lichú², now El Cerro del Caballero, distant 3 leagues; those of Picopolpi, distant 12 leagues; those of Yenuyomú³, distant 5 leagues; those of Vnduá distant 6 leagues; those of Enulayló, 10 leagues; those of Ontta⁴, 15 leagues; those of Oneimaitó, 20 leagues. To the north, those of Nuntei, 3 leagues; those of Obbé, 8 leagues". . .

"To the mission of Nuestra Señora de los Dolores belong the rancherias of Yodiuinegá: those of Niunqui which is now called San Joseph, and all these are united and are many in number; to the north, those of Vnubbe⁵". . .

"Besides these 3 missions already founded, there is another begun, called by the natives Londo, and now San Juan. To this belong: To the east, Teupnon or San Bruno, distant 3 leagues; to the north those of Auchú, distant 3 leagues; to the west those of Tanomqui⁶, 4 leagues, Diutro 6 leagues, and other distant rancherias who present themselves at San Juan, when Father Juan Salvatierra arrives.

In company with Father Juan Maria Salvatierra I left Father Juan de Ugarte of our company, who about a year before had come to these kingdoms. . In this short time he had employed himself

Spellings in 2nd transcript: ¹Quibuco; ²Luchu; ³Yenuino; ⁴Onta; ⁵Vnube; ⁶Bomonqui

Picolo 4

with such zeal to aiding us that he had by himself explored to the south the rancherias of Tripue and Loppue, 15 leagues distant from Loretto."

"A land so fertile must bear fruits. Those which are indigenous to the country are abundant, for the hills are full of mescales all the year, and for a great part of the year, they are laden with large and various pitajayas and red tunas. There are many trees, which the Chinese from the knowledge which they have of those in their country, call palo santo (holy wood). These produce a little fruit in abundance for food, which exudes a very pleasant incense. They are also many trees of red beans, which they gather and of which they provide great stores for food. They have more than 14 kinds of seeds for food, such as hemp, canary seed, etc. They also eat roots. There is an abundance of yucca, their daily bread. There are camotes, which are very good and sweet, and there is scarcely a root or plant or tree from which they do not obtain food. Sugar, which elsewhere is obtained with so much artifice and work, is provided the Californians by the heavens with abundance in April, May, and June, in the dew which falls during this season on the broad leaves of the reeds where it coagulates and hardens. They gather a great deal of it. I have seen it and eaten it. It tastes as sweet as our sugar, and the only difference I noticed is that it is dark in color. There is also an abundance of wild grape vines near the rivers, as I have said, and in the rivers there are fish and shrimp.

Spelling un 2nd transcript: ¹Loppu.

Picolo 5

All this fertility and riches, God put into California, without appreciation by its natives. For these are of one condition and live satisfied merely with eating. These Californians, from what we have seen and heard of them are numerous on the shores and farther inland, and much more numerous to the north. They live in rancherias of 20, 30, 40, and 50 families, more or less. They do not use houses. The shade from the trees serves to resist the sultry heat of the sun, and the branches and leaves to protect them at night from the inclemency of the weather. In the severity of winter, they live in some caves that they make in the ground, and in all these respects they live together much like animals. The men go naked, so far as we have observed. In general they wear nothing but a band, well-woven, and lacking this a curious little net, with which they encircle the forehead, and some well-wrought figures of mother-of-pearl, which they hang from the neck, which at times they adorn with some round fruits, like beads, and they wear the same adornment on the hands. They always carry their weapons, which are the bow, arrow, and dart, for use in the hunt and to defend themselves from their enemies, since some rancherias are hostile to others. The women are more decently clothed, being covered from waist to knees with some little pipestems of reed curiously bound and closely woven. They use deer skins in the same way and threads closely woven. Their head ornament is a very handsome little net of thread which they obtain from grasses or from fiber that they get from the agaves. And these little

Picolo 6

nets are so curious that our soldiers tie the hair with them. Their necklaces, which hang down almost to the waist, are of figures of mother-of-pearl, mingled with berries, stems of reed grass, and snail shells. Their bracelets are of the same material.

The occupation of the men as well as of the women is spinning thread and fibre, fine and coarse. From the fine, they weave the very close bands and the curious little nets; from the coarse they weave nets, from which they make bags or pockets for gathering their food, and nets for fishing. The men make very closely woven baskets or hampers of different sizes. The small ones serve as flagons for drinking water, plates for eating, and hats for the women; the large ones are used for gathering fruits and other foods and for roasting fruits by dint of keeping them in continuous movement, so that they will not burn. They are very lively and alert by nature, and they show it, among other ways, by mocking greatly any barbarism of ours in their language, as they did when we preached to them at the beginning. After being domesticated, they begin to correct us, when we have made any slip in their language in preaching to them. When preaching to them of the Mysteries, contrary to their ancient errors, they would come to the Father to retort to what he had said and argue against it, and discourse in favor of their own error with much plausibility; and they yield with all docility to the strength of reason. With these

Picolo 7

evidences of intelligence, they prove that they must not be counted among the animals of which there are many and diverse in that kingdom, many serving for food and sustenance, others merely to beautify the fields and mountains with their diversity.

For there are many deer, antelope, hares and rabbits; and this being so, they kill a great deal of all kinds for food, and although they do so, nevertheless flocks of all kinds are to be seen everywhere.

There are two kinds of animals of the chase, unknown in these kingdoms [Guadalajara] to which from some similarity, we have given the name of sheep. One species is an animal as big as a calf a year and a half old. Its head is like that of a deer, the horns like a sheep's, extraordinarily thick; the hoof, large, round, and split like that of the ox, the hair like that of the deer, but shorter and somewhat spotted, the tail very short. The meat is very good to eat. I have eaten it. The other species is an animal not to be distinguished from our sheep, except that it is larger. Of this species some are white and some dark. They are very woolly and I have prepared the wool for spinning. There are drives of both species. All these animals are used for food. Those that serve to adorn the earth are lions, mountain cats, and all other animals that there are in this country.

Francisco María Picolo de la Compañía de Jesus
Guadalajara, February 10, 1702.

From the Archives of Seville, Audiencia de Guadalajara, 67-3-28,
Transcript in Library of Congress.

Translated, August 1922. -- S.R. Clemence.

LOWER CALIFORNIA INDIANS, 1738

Rev. Father Gaspar Rodero in a report on the missions of Lower California dated Madrid Jan. 21, 1738, gives the following information about Indian rancherias of Lower California:

In the 5th year the Company had already founded 4 missions, each one of which is composed of different towns. The first is Nuestra Señora de Loreto, or Concho, and this has 9 settlements which are: Liggige, 2 leagues from Loreto; Geui, 3 leagues, Tuiddu, 4 leagues -- all 3 to the north. And to the south the 6 following: Vonu, 2 leagues distant; Numpolo, 4 leagues; Chuyenqui, 9 leagues; Liggui, 12 leagues; and Tripue, 14 leagues.

The second mission is called San Francisco Xavier de Biaundo and it has 11 towns: Quimiauma or Angel de la Guarda, 2 leagues distant; Lichu or Montaña del Caballero 3 leagues; Yemuomu, 5 leagues; Vndua 6 leagues; Enulailo, 10 leagues; Picolopri, 12 leagues; Onta, 15 leagues; Onemaito, 20 leagues -- and all these 8 towns lie to the south. To the north are located those which are called Nuntei, 3 leagues distant; and Obbe, 8 leagues. And at 4 leagues to the west is Cuiboco or Santa Rosalia.

The third mission is called Nuestra Señora de los Dolores and comprises Vnubbe on the coast to the north; Anuinqui or San Joseph and Yodiuegge or Our Lady of Sorrows, which gives its name to the whole mission, as I have said.

The fourth mission is San Juan de Londo, and it has several towns. The principal ones are Teupnon or San Bruno, 3 leagues away lying to the east on the coast; Anchu, at an equal distance on the coast to the north; Tamonqui, 4 leagues; and Diutro, 6 leagues both lying to the west,

In the following years up to 1720 they were already in peaceful possession of 120 leagues from north to south with the width of California (40 leagues) from sea to sea. Besides these 120 leagues, by this year of 1720, the Jesuits had already explored another 50 leagues extending to the south in a straight line as far as the Cape of San Lucas (which is the end of the peninsula), where there are two tribes called the Guaicura and the Cora, having a great number of people. In this year [1720] they subdued 3 rancherias in that of Guaicura. Here grave difficulty was encountered in going on with the conquest because of the horror of the Spanish which this tribe had, occasioned by the cruel slaughter of part of them in 1793 by your Admiral of the South Sea, Don Ysidro Atondo. . . "

Rev. Pe. Gaspar Roderio, Informe, Madrid, Jan. 21, 1738. Archives of Seville, Audiencia de Guadalajara, 67-3-29.

Translation from copy in Library of Congress.-- SRC, Oct. 1922.

TRIBES OF LOWER CALIFORNIA

Arthur W. North, in an article entitled 'The Native Tribes of Lower California' , states:

"On the timber-clad heights of San Pedro Martir sierra lived the Kiliwas--or, as they have been styled by the Mexican military authorities, the Cahuillas. These, however, are a Yuman tribe, and should not be confused with the Shoshonean Cahuillas of southern California. Along the western and northern spurs of this great range and reaching down to the mouth of the Colorado roamed the Pais, or Pai-pais. About Santo Tomás and San Miguel, near the modern pueblo of Ensenada, dwelt the Gimiels, doubtless a subtribe of the Yumas. About the mission of Santa Catarina, some fifty miles southwest of the mouth of the Colorado, was the main rancheria of the powerful Catarina Yumas, while between the Gimiels and the Catarinas, and extending to the present American border, swarmed the Diegueños, locally known as 'Diggers'. The populous settlements of the Cocopa tribe were scattered along the western bank of Hardy River and both banks of the Colorado, while its hunters traversed the intervening delta region."

Am. Anthropologist, vol 10, p 239, April-June (published August) 1908.

INDIANS OF LOWER CALIFORNIA

The native races of the peninsula were divided by the Jesuits into three main classes, the Pericùes, the Monquis and the Cochimies. The first inhabited the southern portion from Cape San Lucas to the neighborhood of La Paz; the second the middle portion from La Paz to beyond Loreto; the third the northern portion from above Loreto as far as known. The Pericùes, including a portion of the Monquis, were sometimes known as Edues; the Cochimies, including the other portion of the Monquis, as Laymones. The Pericùes included the sub-branches of the Coras, Guaycuros and Uchities; the Monquis the sub-branches of the Liyùes and Didiùs; the Cochimies numerous sub-branches not specially named but all known under the general appellation. Hittell, History of California, Vol. I, p. 267.

Recd. + Ansd.
Feb. 11, 1908.

Hotel Grafton,

Washington, D. C.,

Feb. 8, 1908.

My dear Dr. Merriam:

The following addresses may help you in re Indian tribe on West side, San Pedro, Martyr, Lower California, Mexico.

My son, C. B. Nordhoff, 31 Apley Court, Cambridge, Mass. learned the language for a month, five years ago, but college work has probably driven it from his head. He will send you soon a list of such words as he remembers, and will be glad to answer questions at any time.

Mr. Ed Campbell, Valle del Trinidad, ^{via El Alamo} via Eusemada, L. C. via San Diego, Calif., employs some of these Indians and will answer any questions, I fancy. He is a literate cattle man of some means and intelligence. Perhaps a mention of my name may interest him a little more in such work.

My impression is that my son, C. B. Nordhoff, sent a small vocabulary of the San Pedro language some years ago to Dr. A. L. Kroeber secretary Dept. ^{and his secretary} Affiliated College Buildings, San Francisco. If this survived the fire, or was printed, it could be had from him.

Debus
Mr. Jpe ^ c/o Mr. T. L. McCarthy, Eusemada, L. C., via San Diego, can get you vocabulary of Mission Indians near his Ranch in the Santo Tomas Valley, also from a last remnant of another local tribe, by mentioning to him "Tomas and Feliz Monarka who worked for Mr. Nordhoff at Ramah". Mr. Debus

(2)

is I think at present at Salina Cruz, Mexico, but it would be well to write soon, as he may have delayed this trip. He speaks English perfectly, but writes Spanish more easily, so that notice, that he may answer in Spanish ~~and~~ may secure more aid from him. Use my name to him, as he may be more apt to help you if he knows that I am interested.

Professor George W. ^{Edmund} ~~Stewart~~ now has one of my pack outfits on a six months desert trip in Lower California. Write him, c/o T. L. McCarthy, Eusemada, L. C., and he may be able to give you a little help before his return, as he is in the Indian country.

The Governor of Lower California is ex officio in charge of the Indians. If you wish I will write him regarding the matter, as your official position might prevent direct relations.

These are all the addresses I can think of. When I return to Redlands (324 Pacific Street) California within two or three years, it will give me great pleasure to take you among our Mexican Indians, among whom you will find such survivals as stone-headed arrows still in use by grown men. My address until May 15th will be Victoria Inn, Asheville, N. C., and I shall be glad to answer any questions.

Thanking you for your kindness concerning my questions, I am

Very truly yours,

Walter Nordhoff

Dr. C. Hart Merriam,

Chief Biological Survey.

Noticia respecto las Comunidades de Indigenas que pueblan este Distrito Norte de la Baja California:

Entre los 28° y 29° Lat, Norte

Seccion Municipal de Calmalli.

Ex-Mission de Santa Gertrudis, ubicada en la parte S.E. de la Sierra de Calmalli-32 kilometros al Oeste de la Punta San Juan Bautista del Golfo de California y a unos 8 kilometros Norte del paralelo 28° Lat, Norte-.

Fue fundada por el Padre Juan Maria de Sandoval de los Regulares de la Compania de Jesus, en el ano de 1752.

Los terrenos que cultivan a lo mas seran unas 10 hectaras, en huertas, y siembra de granos, y en el pasteo de sus ganados ocupan grandes extensiones de terreno, por ser estos sumamente aridos, aprovechando los lugares donde en algunos anos existes aguajes; El ganado mular de esta Mision es da le mejor en el Distrito, pero en los ultimos anos se han ocupado mas en la cria de Ganada Vacuno.

Las casas que ocupan, son de adobe con techos de palma, y aun hacen use de las ruinas de la Antigua Mision o Iglesia.

Los habitantes son- Indigenas que dicen ser aun del Tribu Cochimies, 6 hombres y 2 mugeres, ya muy ancianas--Mestizos 20 hombres 11 mugeres y 14 ninos su Jefe M.Canete.

Se ocupan en lo general ala cria de ganados, trabajan en las minas y en otros quehaceres domesticos. Las mujeres y ninos hacen las siembras mientras los hombres salen al trabajo, o a juntar miel de abeja, pescar, y cazar. Son de buenas costumbres

muy hospitalaries, y buena gente, visten al igual a los paisanos, manufacturan subaderos y colchones de la fibra de la planta conocida por Datilillo, que abunda en esa region y las mujeres hacen tejidos y otros articulos de esta fibra y de la Palma.

Algunos de los meztisos han trabajado en el mineral de Santa Rosalia y saben algo del Frances, pero su idioma ahora es en lo general el Mexicano, no saben leer ni escribir.

Ex-mision San Borjas-- :ubicada en la parte centrica de la Sierra de San Borjas y San Gregorio-al O.S.O. 41 kilometros del Puerto della Bahia de Los Angeles- 24 kilometros Sur del paralelo 29° Lat. Norte,- en las inmediaciones del nacimiento del arroyo de San Borjas, cuyo arroyo se une al de San Andres y desemboca en la Bahia Santa Rosalia en el Oceano Pacifico.

Fue fundada por el Padre Juan Maria de Sandoval de los Regulares de la Compania de Jesus en el ano de 1762, bajo el nombre de San Francisco de Borja.

Los terrenos que cultivan son de 2 a 3 hectaras, que estan bajo riego, tienen algunos arboles frutales y verduras, viven en las ruinas de la Ex-mision o Eglesia, la que han techado con palma se ocupan en la cria de ganados ^{en}pequena escala, ocupando grandes extensiones de terrenos aridos en el pasteo, pescan y cortan lenas que son llevadas por buques a los puertos de Guatmas y Santa Rosalia.

Los habitantes de esta Mision son 35 entre hombres, mujeres y nin-

En la pastoria de sus ganados ocupan grandes extensiones de terreno, por ser esa seccion o zona de las mas aridas del Distrito, asi como estar los pocos aguajes muy distantes unos a otros.

Son de buenas costumbres y moral, muy hospitalarios, muy cumplidos en sus tratos y tienen fama de ser honrada.

En las inmediaciones de esta Rancheria, hay otros pequenos lugares, conocidos por San Miguel, San Javier, San Andres y Rosarito, donde tambien durante unos meses del ano bajan de la Sierra este tribu, y son parte de los mismos ya mencionados, . La mayor parte de este tribu esta ya mesclado con mericanos y uno que otro extranjero, pues muchos tienen ojos claros o azules, por lo cual, verdaderamente con excepcion de Don Anastacio Poblano se deba de llamar a estos Cochimies moztisos, su idioma es igual a los demas en ese Seccion o Zona y no tienen dialectos.

Entre los 29° y 30° Lat. Norte

Seccion Municipal del Rosario

Ex-Mision de Santa Maria, ubicada el S.O. 23 kilometros de la Bahia San Luis Gonzaga. 32 kilometros ^{Sur} de los Placeres de Miramar, y en la Serrania immediate al Golfo de California, al pie de una cuesta bastante alta, pues tiene lo menos 10 kilometros de subida, fue fundada por el mismo Padre Juan Maria de Sandoval en el ano de 1767, por los restos que vie alli en 1904, note que no fue de mucha importancia, por ser alli escasos las aguas y terrenos utilizables, al pie de las ruinas de la Ex-Mision hay un manantial con poco agua, un palmar pequeno con la palma conocida en esa region por de Taquito. No tiene ya tierras de

nos, son varias familias, pero los principales son unos llamados Cerbulos y Nunez, dicen ser decendientes de la tribu Cochimies pero hoy dia son ya mestizos, sus costumbres son igual a los de Santa Gertrudis.-----

Rancheria "San Regis"

Esta rancheria esta ubicada en las inmediaciones del nacimiento del arroyo que viene de la Sierra de San Borjas, y cerca del Mineral de San Miguel. Dicen los Indigenas que en un tiempo formaron parte de los de la Mision de Santa Gertrudis y de San Borja. Viven alli los indigenes conocidos por Poblanos y se compone de 20 hombres, 16 mujeres, y 12 ninos.

El mas antiguo y Jefe del tribu Don Anastacio Poblano tenia en el ano de 1904 mas de 95 anos y aun vive, tuve el gusto de conocerlo, asi como sus hijos, nietos y bis-nietos, algunos de ellos saben leer y escribir.

La tierra que cultivan esta bajo riego y a lo mas se-
ran dos hectaras, tienen su huertita de arboles frutales, y de granos. En mi visita alli habia cuatro casitas de adobe con techos de palma, y varias remadas de rama y palma.

Los hombres se ocupan en la cria de ganados, trabajos de campo en general, jornaleros en las minas, recojen la miel de abeja de los Cirios, frutas del campo, caza de venados y borrego cimaron, . Las mujeres se ocupan en la siembra de hortalizas, cuidar la huerta, y siembra, crian aves de corral, extrain la fibra de la planta Yucca y Datilillo, de la cual hacen cordeleria y cables, de las pieles que recojen hacen gamuza que empean en hacer Teguas (una especie de Sapato muy comode y suave al pie)

cultivo, habiendolos llevado los deslaves fuertes que en algun ano extraordinario de lluvias hubo en esa seccion o zona. vivia alli temporalmente un mostiso llamado Arsea quien se ocupaba en la caza de Venados y Borrego cimaron que entonces abundaba en los aldorodores, sacando las carnes y vendiendolas en los minerales que entonces se trabajaban en esa seccion .

Esta Mision fue la ultima fundada por los Regulares de la Compania de Jesus y en el ano de 1769 fue abandonada por los Padres o Indigenes, trasladandose a la Mision San Fernando Belicata

Ex-Mision de San Fernando Belicata

Ubicada al Este 80 kilometros de la Ex-Mision de Nuestra Senora del Rosario de Binadaco (hoy llamado El Rosario) y a unos pocos kilometros del paralele 30° Lat. Norte

Fue fundada por los religiosos Fernandinos en Mayo de 1769, y era una de las Misiones donde existio la congregacion mas grande del Distrito (los mas antiguos que conoci personalmente se llamaban Pellejeros y Montos, y diban que por le que dijieron su Padres y Abuelos, esta Mision tuvo de 1000 a 1500 indigenes, por haberse incorporado a esta todos los de la Ex-Mision de Santa Maria y la mayor parte de los de San Borjas, aun existen restos de los canaies, tarjeas, pilas y repesos para el regadio, y por la longitud de ellos al lado Norte y Sur del canon, se conoce que cultivaban grandos extensiones de tierras, hoy dia a los mas quedan 10 hectaras aprovechables en la siembra cuando los anos son buenos y de lluvias) Ya no existen alli ningun indigena, y los terrenos mejores han pasado a otras manos.

Entre los grados 30° y 31° Lat. Norte----

"Ex-Mision de El Rosario"

Ubicada al Este seis kilometros de donde desemboca el arroyo de El Rosario al Oceano Pacifico-12 kilometros N.N.E. del Puerto Punta Baja, de cuyo puerto hay camino carretero hasta el pueblo; Los terrenos cultivables se encuentran sobre las margenes Norte y Sur del arroyo, el que nace en la parte Sur de la Sierra San Miguel y brota en varios lugares de su curso, siendo mas abundantes sus aguas en los alderedores de El Rosario.

Fue fundada en el ano 1774 por los misioneros Dominicos y llamada Mision de Nuestra Senora del Rosario de Binadaco; existen arroyo arriba y a unos 4 kilometros ruinas de casas de adobe, que manifestaron los mas antiguos residentes, eran restos de la primera mision que se establecio por los antiguos misioneros, que, en anos escasos de lluvias cambiaron la mision al lugar donde actualmente se ven las ruinas que estan al Oeste del pueblo; Aun existen algunos meztizos originarios del tribu, igual a los que habitan la Ex-Mision de San Fernando y de otras del Sur de la peninsula, los mas antiguos han perdido su idioma y solo hablan el Castellano.

Hace diez anos se establecio arroyo arriba una Colonia de Indigenas Yaquis, los cuales trabajaron en los Placeres de Oro del Miramar en el Golfo de California, esta Colonia se dieron por nombre "Colonia Sonora" y esta en las inmediaciones donde brota el agua para el riego de los terrenos cultivables de esa vecindad, se compone esta Colonia de 30 a 35 entre hombres, mujeres, y ninos, han limpiado y mehorado varias hectaras de terrenos, los que siem-

bran y aprovechan anualmente, son trabajadores tanto como jornalero como en el campo, tienen cuatro a cinco casitas de palo enjarrado y techado con tule, son industrioses y inteligentes, las mujeres se ocupan en la cria de aves y animales de corral y en que-haceres domesticos, visten igual a los nativos, tienen sus festividades, los vecinos dicen ser buena gente, de buenas costumbres y moral y viven apartados y retirados de los demas vecinos, conservan su idioma, y son del tribu del Estado de Sonora.

(8)

SECCION MUNICIPAL DE SAN QUINTIN-----

Rancheria de SAN YSIDORO de SAN PEDRO MARTIR-----

Ubicada en la confluencia de los Arroyos San Pedro Martir y Caballo, los que despues forman parte del Arroyo Santo Domingo que desemboca en al Oceano Pacifico.

Viven alli unos 10 a 12 indigenas, a lo mas tienen 2 hectaras terrenos de siembra, por tener que aprovechar los ancones que estan a uno y otro lado del arroyo, hay abundante agua, siembran granos y hortalizas, y verano, trabajan a veces con los ganaderos de la Sierra, y cuando la estacion es buena de lluvias en la sierra, salen a juntar Pinones, Miel de Abeja y cera, lo que abunda en esa sierra, para la caza de conejos, perdiz y otros animales chicos usan aun el arco y la flecha, y tanto los hombres como las mujeres son buenos tiradores con arma de fuego en la caza de Venados o otros animales grandes. No saben a que tribu pertenecieron y que solo saben vinieron sus antepasados del Norte, dicen que su idioma es un dialecto igual a los de mas al Norte y que hablan igual a los de la Rancheria de la Huerta; Viven en chosas de rama y en las cuevas de los ceros, no saben leer ni escribir, y estan en un estado de atraso muy marcado.

Rancheria de SANTA CRUZ, POTRERO Y VALLADARES

La rancheria principal esta ubicada entre los arroyos de Santa Cruz y Valladares, al pie Occidental de la Sierra San Pedro Martir, y a 6 kilometros al Norte del ranchito y Agua Caliente de Santa Cruz del Senor Raymundo Maytorel, se compone de 6 hombres 4 mujeres y 5 ninos, son conocidos por los Monarcas, y el Jefe de la

rancheria es Miguel Monarca, tienen una pequena huerta de arboles frutales y siembran poco terreno en hortaliza y verano. hay dos casitas de piedra con techos de tule, donde en el invierno viven todos juntos, los hombres trabajan parte del ano con los ganaderos y otra parte se ocupan en recoger la miel de abeja, pinones y otros frutos del campo, tambien trabajan en el gambuceo del oro placer en Valladares, que esta inmediato a la rancheria, y juntan la cera de la abeja, no saben leer ni escribir, visten igual a los nativos, usan aun el arco y la flecha para la caza de animales pequenos y son de buenas costumbre y moral, tienen su dialecto especial y entienden los de la demas rancherias que demanan de La Huerta.

-----Entre los 31° y 32° Lat, Norte-----

Rancheria del Arroyo del Leon----- Seccion de El Alamo.

Ubicada sobre el rancho conocido por SEIS VALLES en el arroyo del Leon, cuyo arroyo se junta con el de San Rafael de Abajo y desemboca en el puerto de Collnett sobre el Oceano del Pacifico.

Se compono actualmente de 7 hombres 5 mujeres y 4 ninos y el Jefe es el Indigena llamado Jose Espinosa, en anos de abundantas lluvias siembran a lo mas 2 hectaras que en su mayor parte estan bajo riego, los hombres trabajan parte del ano con los ganaderos inmediatos, las mujeres son las que hacen la siembra de hortaliza y granos, sus habitaciones son de palo parado con techos de tule dicen ser parte de los indigenas de la rancheria de Santa Catarina, y que su dialecto es el mismo que alli se habla, que tambien entienden a los del Cucapah y de la Huerta.

Sus costumbres son igual a los anteriores, no saben leer ni escribir.

Rancheria "SAN YSIDORO"

Ubicada entre los ranchos Valle de la Trinidad y La Calentura, en las margenes de un arroyo que baja de la Sierra de San Pablo y que se junta despues con el arroyo de la Calentura, cuyo arroyo pasa por El Salado y Canon de San Antonio, desembocando frente al rancho San Antonio del Mar al Oceano Pacifico. El picacho prominente conocido por San Ysidoro esta al S.S.O. unos 5 kilometros de la Rancheria y tiene 1285 metros de altura sobre el nivel del mar.

Viven alli 15 hombres, 9 mujeres y 17 ninos, su Jefe es conocido por Salvador Romero, tienen a lo mas 3 hectaras de terrenos en su mayor parte bajo riego, una casita de adobe y tres de palo parado con techos de tule, algunos arboles frutales. Su dialecto dicen es igual a los de la Rancheria de La Huerta, y entienden a los del Cucapah y de Santa Catarina, sus costumbres y moral son buenas y igual a los demas rancherias del norte del Distrito, visten igual a los demas nativos, trabajan parte del ano con los ganaderos y agricultores.

Rancheria Agua de las Codornizes

Seccion Municipal de EL ALAMO

Ubicado en las inmediaciones del rancho La Cienega y El Tule de la Sierra del Pinal, vive alli el indigena Canodo y se compone la rancheria de 2 hombres, 3 mujeres y 4 ninos, a lo mas hay 2 hectaras terreno de siembre baja riego del cual utilizan una hectara dicen ser del tribu de Santa Catarina y San Miguel, se ocupan en juntar Pinones, miel de abeja y cera, sus chosas son de palo parado

con techos de tule, visten igual a los nativos y viven en un estado de atraso muy marcado, sus costumbres y moral son igual a los indigenas de la Rancheria de Santa Catarina.

Rancheria de Santa Catarina --conocidos por de la Mision de Santa Catarina ---Seccion de EL ALAMO-----

Ubicada a 24 kilometros al Orriente del Pueblo de El Alamo, en las inmediaciones del nacimiento del Arroyo de San Vicente cuyo arroyo desemboca en el Puerto de San Ysidro sobre el Oceano de Pacifico. La Sierra donde esta situada esta rancheria es conocida por San Miguel y el canon donde hay aguas permanentes lleva este nombre.

Se compone actualmente de 18 hombres, 15 mujeres y 12 niños, siendo su Jefe el indigena Rafael Parejano. (En el año 1898 esta rancheria tenia 180 residentes, habiendose mermado por enfermedades, muertes naturales y la segragacion de los no contentos con sus nuevos Jefes, en 1897 su Jefe era un indijena llamado Canodo y me presento un documento de la Secretaria de Fomento, en el cual les daba derecho de los terrenos que cultivaban y en que vivia el Tribu de los indigenas de Santa Catarina, estos reclamaban 2 sitios o sean 5,000 hectaras de terrenos, compuestos en su mayor parte para la pastoria, y siempre se las ha respetado las pequenas porciones que ocupan y cultivan.) Viven y ocupan las ruinas de lo que han llamado Mision de Santa Catarina y chosas de palo y tule, se ocupan en recoger Pinones que abundan en las inmediaciones, Miel Y Cera de abeja, y algunos trabajan con los ganaderos inmediatos, no saben leer ni escribir y dicen ser un tribu separado de los demas, que entienden a los Cucapahs del Rio Colorado y algunos de los dialectos de las otras rancherias.

Siembran pequenas parcelas de los terrenos en el canon de San Miguel, a lo mas en junto llega a 5 hectaras el que esta baja riesgo en anos de abundantes lluvias, ocupan grandes extensiones de terreno en la pastoria de los pocos animales y ganado que poseen, visten igual a los nativos, pero rara vez usan calzado.

En una de mis visitas a esa rancheria, tuve la oportunidad de presenciar el entierro de uno del tribu y que se me manifestó había fallecido de enfermedades contagiosas: Tenian construido una Pi-ra grande de palos secos de sauce, dentro del cual habian colocado el muerto, despues de haber llorado los dolientes por dos a tres horas, se presentaron unos indigenas muy viejitos con grandes hachones de pino muy resinoso encendidos y con los que prendieron fuego a la Pi-ra o sea la hogera, en seguida se trasladaron a la chosa donde habia fallecido, prendiendole fuego con todo lo que contenia los dolientes hicieron reparto de unas lleguas y caballos que fue del fierro del difunto, en seguida tuvieron una especie de festividad en la cual continuamente estuvieron llorando muchos del tribu con los dolientes, predicaron las hazanas del difunto, los viejitos que incendiaron la hogera se turnaban cuidando de que no faltase la llama y que quedara en cenizas el cuerpo, esto duro casi las 24 horas y una vez hecho ceniza se retiraron los dolientes y presentes, en seguida vi a los viejitos tirando las cenizas al aire por todos rumbos, me explicaron algunos de los indigenas que esta era su costumbre y que hecho cenizas el difunto y esparcidas se acababa el contagio y hacia bien a las tierras.

Sus costumbres y moral es igual a los Cucapahs y Yumenos, no saben de que tribu de la antigüedad pertenecieron, pero dicen que vinieron del Norte sus antepasados y por lo que ha observado, estan en un estado de atraso muy marcado.

Rancheria La Bajada o Agua Caliente, Seccion de El Alamo.

Ubicada en la corriente Orriental de la Sierra de San Miguel y Santa Catarina, en las inmediaciones de La Palmita y del camino carretero entre El Alamo la Mina de Azufre que esta en la Sierra del Cucapa.

Se compone de 5 hombres, 7 mujeres y 4 ninos, su Jefe es conocido por Simon Arbayo, tienen a lo mas una hectara de terreno baja cultivo y una pequena huertita que se riega con el agua que sale de un manantial caliente, de dice que estas aguas son muy saludables por ser algo minerales, viven en unas chosas de palo con techos de tule, son trabajadores, no saben leer ni escribir, visten igual a los nativos, solamente rara vez usan calzado, dicen ser del mismo tribu y de la rancheria de Santa Catarina, que sus antepasados vivian parte de los anos en este aguaje, tienen su ganado y caballada y ocupan grandes extensiones en el pastoreo, por ser bastante escaso las pasturas en esa region, sus costumbres y moral parecen ser mejores que los de la rancheria de Santa Catarina y se conoce que son mas activos e industrioses, parte de estos ocuparon la rancheria Jamau al S.O. de esta.

Rancheria de Cero Colorado, Seccion de EL ALAMO

Ubicada entre EL Real del Castillo y El Alamo, donde se aparten los caminos que van al Alamo pasando por La Escalerilla y el que pasa por El Pino Solo al Valle de La Trinidad, viven alli 3 mujeres, 3 hombres y 5 ninos, su Jefe es Francisco Arce, siembran a lo mas 2 hectaras de terreno, riega parta con agua de un pequeno manantial, tiene una casita de adobe con techos de madera, dicen ser del Tribu de los indigenas de La Huerta, y al parecer ya

son mastizos, sus costumbres son mas adelantadas y buenas, unos saben leer y escribir, son hospitalarios y trabajadores, tienen algunos caballos y ganado, sus costumbres y moral son buenas, y visten mejor que los de las otras rancherias inmediatas.

Rancheria San Juachin, Seccion de El Real de Castillo.

Ubicado entre San Salvador y Cero Colorado sobre la parte Norte del camino carretero que conduce al Alamo y Valle de la Trinidad, forme un Vallecito con 4 a 5 hectaras de terreno utilizable, del cual solamente utilizan 2 hectaras que annualmente siembran con Mais, frijol y verano, tienen una pequena huertita. se compone esta rancheria de 8 hombres 5 mujeres y 5 ninos, la Jefe es una mestiza llamada Lola, dice ser descendientes de un Escoses, es blanca con ojos claros, los demas son descendientes de son gente buena, trabajadora, y mas instruidos que los de la Huerta los indigenas de La Huerta, tienen dos casitas de adobe y piedra con techos de tule, visten igual a los nativos, hay varios aguajes sobre al terreno.

Rancheria "LA HUERTA"

Seccion del Real Del Castillo-----

Ubicada 20 kilometros al Este del Real del Castillo, sobre el camino que conduce a la mina de oro La Republica y a la Sierra del Pinal, en un pequeno valle elevado que mira al Sur de la serania de la Huerta y entre los arroyos Las Flores y Los Alamos. A lo mas hay 30 hectaras de terrenos utilizables, de los cuales siembran y tienen en huertitas de arboles frutales unas 15 hectaras bajo riego de los varios aguajes inmediatos a la Rancheria.

En mi ultima visita hace cinco anos habia 4 casitas de

palo con techos de tule y 2 de adobe y madera, viven actualmente alli, 32 hombres 25 mujeres y 22 niños, los hombres se ocupan en trabajos de campo y en juntar, Pinones, miel y cera de Abeja, en su mayoría son flojos y bastante atrasados en sus costumbres y moralidad, las mujeres y niños son los que hacen las siembras y cuidan las huertitas y siembras de hortalizas.

Hacen sus fiestas, en las cuales se reúnen todos los de las Rancherías inmediatas no de las del mismo tribu, por ser esta la mas grande del Distrito, juegan al Pioni y en sus bailes representan a los varios animales silvestres, como son el venado, tejón, lion, y otros.

No saben de que tribu provienen, tienen su idioma o dialecto especial, pero dicen que sus antepasados vinieron del Norte, su Jefe es el Indígena llamado Guillermo Romo.

En el año de 1895 al hacer yo el empadronamiento de las propiedades Rusticas del Distrito, el Jefe entonces de este tribu me presento un documento girado por la Secretaria de Fomento, en el que se les daban los terrenos que ocupaban dentro de esta ranchería, cuyos derechos se les han respetado.

Ranchería "AGUA HERVIDORA"

Sección del Real del Castillo -----

Ubicada en el arroyo de Santa Clara, al Oeste del rancho conocido por del Chino Zains, cuyo arroyo se junta con el de San Carlos y desemboca en el Estero del Maneadero y Océano del Pacifico.

Se compone de 4 hombres, 3 mujeres y 3 niños, las dos casitas que hay allí son de palo con techos de tule, siembran a lo mas 2 hectaras que esta bajo riego, tienen pocos árboles frutales, son

tabajadores, de buenas costumbres y moral, su Jefe es conocido por el nombre de Troncon Arrete, y dicen que su dialecto es muy diferente a todas las demas rancherías, pero que entienden a los de la Huerta y Santa Catarina, no saben de que tribu es su origen, pero que sus antepasados platicaban que vinieron del Norte.

Visten igual a los nativos, no saben leer ni escribir, las mujeres y niños cuidan la huerta y siembras, despues de cultivadas por los hombres, quienes salen al trabajo con los ganaderos y agricultores, por lo que se ve que estos pocos son mas activos a los otros indígenas de las inmediaciones.

Otras rancherías dependientes a la de LA HUERTA en la Sección Municipal del Real del Castillo:

Las Codornices, las Choyas, Santa Ana; En estas rancherías viven familias separadas y cada ranchería se compone de unos 4 a 6 habitantes ocupan los lugares donde el agua de los aguajes son permanentes, y tienen sus pequenas huertitas y siembras, cultivan de una hasta 3 hectaras, y su ocupación principal en el recoger Pinones, Miel y Cera de Abeja.

SECCION DE ENSENADA

Ranchería AGUA ESCONDIDA

Ubicada entre los ranchos Matajanal y La Zorra, al Este del rancho San Miguel o Mision Vieja de los Orosthwaites, entre el 32° Lat Norte y la Linea Divisoria.

Viven allí los indígenas conocidos por Carancios y tienen titulo del Supremo Gobierno por 1756.61 hectaras, el cual se compone en su mayor parte de lomerio y sierras altas. Siembran a lo mas 10 hectaras inmediatas al pequeno arroyo y donde brotan los aguajes, cosechan trigo de muy buena clase, mais y otros cereales.

Tienen cuatro casitas, una de ellas de adobe con techo de madera y las otras de palo parado y techo de tule. Son trabajadores y de buenas costumbres. La rancheria se compone de 11 hombres 8 mujeres y 6 niños, su Jefe es Jose Caranco. No saben leer ni escribir, visten igual a los nativos del Territorio y dicen tener idioma diferente a los otros Tribus.

Rancheria LA SORRA

Conocida por Rancheria San Jose de la Zorra.

Ubicada entre el rancho La Zorra y Italia, sobre las margenes de una Canada conocida por Canon de San Jose, donde brotan varios aguajitos, los que utilizan para el regadio de 6 hectareas del terreno que tienen bajo cultivo. Se compone de 8 hombres 10 mujeres y 7 niños. su Jefe es conocido por Felipito Diaz, tienen una pequena huerta con arboles frutales, y cosechan en los demas terrenos bajo riego, trigo, frijol, maiz y pastures, son de buenas costumbres y moral, trabajadores, tienen ganado Vacuno y Caballar y su idioma es igual a los de la Agua Escondida. No saben leer ni escribir. Tambien es Jefe Jesus de la Arrena.

Rancheria Canon del Encino y San Antonio

Ubicado entre los ranchos Guadalupe y Canon Hondo en el arroyo de Guadalupe y al N. E. de la Colonia de los Rusos.

Viven alli 12 hombres, 10 mujeres y 8 niños. Su Jefe es conocido por Juan Murfi, sobre varios partes de las margenes del arroyo tienen sus siembras y a lo mas son en junto 5 hectares tienen una huertita de arboles frutales y sus cosechas annualmente son el frijol, Maiz y hortalizas. Los hombres se ocupan en trabajar

con los agricultores inmediatos y ganaderos, y las siembras en su mayor parte las hacen las mujeres y niños, son de buenas costumbres y moral, visten igual a los nativos, no saben leer ni escribir, su idioma es diferente a lo demas, pero dicen entender a las otras.

Rancheria JAMATAY

Ubicada al Este del rancho Santa Clara de la familia Serrano, inmediato a la cordillera conocido por El Chapo y en el nacimiento del Arroyo Calabazas.

La rancheria se compone de 8 hombres, 7 mujeres y 9 niños, tienen una pequena huertita con arboles frutales y a lo mas cultivan 4 hectareas que en su mayor parte en anos de buenas lluvias siembran en granos y cereales, hay alli 7 casitas de palo con techos de tule y su Jefe es conocido por Jesus Machado, son de buenas costumbres y hospitalarios, se ocupan en la cria de Ganado y Chivos, ocupando extensiones grandes de los terrenos adyacentes a la rancheria para la pasteria de sus ganados. No saben leer ni escribir, y dicen tener idioma diferente a los de las demas rancherias, que sus antepasados decian haber venido del Norte, pero que no saben a que tribu pertenecen.

SECCION MUNICIPAL DE TECATE

Rancheria "EL ALAMO"

Ubicada en las margenes del arroyo de Agua Hechicera que se une al arroyo de Neji, llamado despues de Canon de Cancio, Valle de Las Palmas uniendose al de Tijuana que desemboca al Pacifico; Esta rancheria queda inmediato al cerro alto conocido por Pena Blanca y al Sur del rancho Neji.

Se compone actualmente de 4 hombres 6 mujeres y 5 niños, tienen 3 casitas de palo con techos de tule, su Jefe es conocido por El Payazo y en su idioma le dicen El Pilihuic. Siembran a lo mas 2 hectaras que tienen bajo riego, cosechan granos y cereales y poca hortaliza, su ocupacion principal es recoger Pinones, Miel y Cera de Abeja. Son de buenas costumbres, pero viven en un estado de atraso muy marcado, dicen que su idioma o dialecto es igual a los de la rancheria de Neji, y que les llaman Cahuillas, que sus antepasados vinieron del Norte.

Rancheria "NEJI"

Ubicada en las margenes del arroyo conocido por Neji, el que despues se une al llamado de la Cienega, Canon de Cancio, Valle de Las Palmas y Tijuana.

Viven alli actualmente de 30 a 35 indigenas entre hombres mujeres y niños, su Jefe es conocido por Manuel Cueros, tienen 1 casa de adobe y 4 de palo con techos de tule. Siembran a lo las 3 hectaras de terreno, al cual en su mayor parte, y cuando las lluvias son abundantes riegan, cosechan granos, cereales, alfalfa y hortalizas, son trabajadores y de buenas costumbres, pero viven en un estado de atraso bastante marcado, dicen son del mismo tribu que los de San Jose de Tecate o sean Cahuillas, no saben leer ni escribir.

Rancheria Los Mantecas

Ubicado en las margenes del arroyo grande que nace en la parte sur la Sierra La Libertad de la Colonia de Tecate, juntandose en el Valle de Las Palmas, donde es conocido por el Arroyo Seco y que despues forma parte del arroyo de Tijuana. La rancheria esta

situado donde hace vuelto rumbo al sur, y inmediato a la vereda que conduce del Valle de las Palmas a Tanama de la Colonia de Tecate.

Viven alli actualmente tres familias compuestas de 4 hombres, 6 mujeres y 4 niños, y a lo mas cultivan 2 hectaras de terreno en parte bajo riego, dicen que las aguas del arroyo en ese recodo del arroyo son permanentes, tienen una pequena huertita de arboles frutales, su Jefe es conocido por Sebastian Manteca, viven en un estado de atraso completo, pero que son trabajadores y honrados (En 1908 pase por la vereda inmediata a la rancheria, pero como habian muerto en esos dias varios de la epidemia de la Viruela, me retire inmediatamente, de lejos pudo ver tres casitas de rama con techos de tule y la huertita de arboles frutales, asi como las sanjan y terreno que tenian bajo cultivo, por personas que vivian cerca de esta rancheria y que he interrogado, me han dado los datos respecto sus actuales condiciones):

Inmediato a esta rancheria y rumbo al Sur hay otra rancheria conocida por El Durazno, viven alli una familia compuesta de 5 indigenes, y dicen ser de los mismos de los Mantecas.

Su idioma es igual a los de la rancheria de San Jose de Tecate, o sean Cahuillas. Se ocupan en recoger Pinonos, Miel y Cera de Abeja, y trabajan con los agricultores y ganaderos inmediatos en la Colonia de Tecate y Valle de las Palmas.

Rancheria "LOS ALISITOS"

Ubicada en las inmediaciones de la Puerta de Tecate, viven alli 5 hombres, 6 mujeres y 4 niños, su Jefe es llamado Jose Maria Albitri, tienen 2 casitas de adobe y siembran de 3 a 4 hectaras de temporal, hay un aguaje pequeno en el canoncito al pie de la lomita donde tienen sus casitas.

Son de buenas costumbres y moral, trabajadores y son del mismo tribu de los de San Jose de Tecate o sean Cahuillas.

Rancheria de "San Jose de Tecate"

Ubicado entre el Pueblo de Tecate y Valentin sobre la Colonia de Tecate, hace 12 anos esta rancheria era de las mas grandes de la Frontera en esta Municipalidad y hoy dia habitan en ella tres a cuatro familias, compuestas de 6 hombres 5 mujeres y 4 ninios, siendo su Jefe el Indigena Bartolo; Esta rancheria llevo tener mas de 100 habitantes, los cuales en su mayor parte se han pasado al Campo de Milcuatay, rancheria al lado de California E.U.A. y algunos han cambiado de rancheria a otras partes mejores inmediatas.

Los indigenas que habitaban y los pocos que aun habitan alli son de los conocidos por Cahuillas y dicen que sus antepasados vinieron del Norte, siembran un pequeno terreno sobre el cual tienen una huertita de arboles frutales.

En varias partes de las Secciones Municipales de El Alamo Real del Castillo, Ensenada y Tecate existen pequenas rancherias, donde generalmente se compone de una familia, pero por ser indigenas se les llama rancheria los lugares que ocupan, estos lugares son ocupados algunas veces por tener agua los aguajes, y otras veces buscan terrenos mas secos, generalmente hacen sus chozas en la parte alta de las lomas, donde las heladas y el frio no es tan fuerte.

La rancheria mas habitada en la actualidad es la de LA HUERTA y por informes que tengo del Senor Presidente Municipal de esta, se ha intentado establecer alli una escuela, y que, por falta de localidad o casa apropiada no se ha llevado a cabo esta obra de educacion tan

necesario. Me consta que el mobiliario mas indispensable ya esta aqui, y solo se espera se construya el local para la Escuela y Habitaciones para los Maestros.

En la Municipalidad de Moxicali en los margenes del Rio Colorado y Hardy existen un numero de rancherias de los indigenas conocidos por Cucapahs (la Sierra inmediata se llama Cucapah) las rancherias son conocidas por Tecoloto, Poso Vicente, Cipriano, o Mayor, estas en la margenes del Rio Hardy, y las de El Batequi, Codernicas, Borrego, La Draga y otras pequenas inmediatas al Rio Colorado, y los Canales de irrigacion y por tener estos exactos de su numero o si aun existen en esos mismos lugares, esa Superioridad por estar radicada alli, puede adquirirlos con exactitud.

Los misioneros en sus varios apuntes y datos historicos sobre la Baja California dicen: "Encontraron un humero grande de indigenas que vivian sin conocimientos de agricultura o ganaderia, fueron obligados vivir cerca las Misiones y a trabajar los campos. Los que poblaban la parte Norte de la Peninsula se llamaban Cochimis del Norte ("Hoy dia con excepcion de los que habitan dentro del 28 y 29° Lat. Norte, los demas son conocido por Cahuillas, Cucapahs, Yumonos y otros nombres que entre ellos se handado")

Los diversos historiadores en sus apuntes sobre esta parte de la Peninsula, no han podido fijar la procedencia de la raza primitiva, y solo dan a saber que estaban en la completa ignorancia sobre su origen, ninguna leyenda ni fabula, ni cosa que ligare su presente estado al pasado, ni explicar con claridad los geroglificos gravados en algunas cuevas y cavernas naturales, en los penascos, rolises y canones, ni de las antiguas barracas de piedra que

existen en diversas partes del Distrito, solo contestaban que en su mayor parte fueron de alguna raza grande venida del Norte, pero que hoy dia no usan los mismos signos y que son de otras costumbres.

"En datos de escritores y exploradores en el siglo XIX dicen vivian miles de indigenas desparamados en diferentes partes de la parte Norte de la Peninsula, y pricipalmente en las margenes del Rio Colorado. Hoy dia son ya pocos^y van desapareciendo, causa de enfermedades contagiosas, peste viruela y otras causas, por lo cual han dejado de ser un factor para el desarrello economico de esta region, los pocos Cucapahs que habitan la cuenca del Rio Colorado y Hardy son los mas apreciados como labradores en los trabajos de los canales de irrigacion que abundan en esa region, por estar aclimatados y en los meses de mas calor no son afectados en esos trabajos.

Con el mayor deceo de que los datos de este informe, laboriosamente buscados y dados de mis apuntes y fuentes fidedignas hasta donde me ha sido posible, serviran para darse cuenta del estado que guardan las Comunidades de Indios en esta parte de la Peninsula o sea en el Distrito Norte de la Baja California.

Cfa.
Ensenada Bja. ^ Noviembre 26 de 1918

[Signed] D. Goldbaum

Cochimi' Indians of northern Lower California

Clavijero, Hist. Antigua ó Baja California, Mexico 1852

P. 22.

(Translated from the original Italian of 1789)

Numeral
1. Tepeeg (pronounced tāpāāg)
2. goguod (pronounced go-goo-o')

3. Combio' (" kom-be-o')

4. Magacubugua (" mah gah coo boo goo ah)

5. Naganna' tejueg ignimel (Nah gahn nah tā hooāg egnemāl)
means one entire hand.

10. Naganna' ignimbal demuejueg (Nah gahn nah egnembahl dāmooāwhāg)
all the hands

15. the hands and one foot.

20. the hands and feet.

Day
&
Sun } Ibo' (e-bo')

a year mejibo' (mā hebo')

The Cochimi' (Cocheme') occupied the body of the Peninsula of Lower California and Pacific islands between the 25th and 33^d parallels, but did not reach the strait bordering the Colorado River.

Misc. / Mex. / E 99

Mexico: Lower California (Baja)

80/18

C

bochimis head of gulf to near Loreto
guadalupe intermediate
gericus settled towards Cape San Lucas
extinct

Lower California
cinnamon or wild tobacco
used in the blowing tubes
Tribes Page 26

Jacob Baegert 1773 Aboriginal

Inhabitants of California Peninsula -

Trans. 4 Rev. SJ Ref. for 1863 + 1864.

(I have a copy - done)

Lower California

Baegert, Jacob

Aboriginal Inhabitants of the Peninsula
of California. Smithsonian Ref. to.

1863, 352-369; 1864, 378-399 -

Tribes of Lower California

Venegas, Hist. Calif. I, 53-57, 308, 1759.

Cochimi or Laymones

Monoqui (or Loretto) } Lines
Diduis

Ednes or Pericues (including Coras)

Uchiti

Guaycura

} dialect of Monoqui

On Gulf Coast, north
or along Lower Colorado River

Bagiopas

Cutganes

Cuchlato

Coanopas

Hoabonomas

Iguenas

Guimies

Quiquimas (or Quinquimas)

Indians of Lower California

Hittell, Hist. Calif. vol. I, Chap. XIII,

267-279, 1885

Lower California Indian Population

Baegert estimated the native population at 40,000-50,000
wh estimate Hittell thought should be reduced about
half (Hittell's Hist. Calif. I, 268.)

In 1767 a census of 15 missions gave 12,000.

In 1795 the total number was said to be only 4,551.

This is surely a tremendous decrease.
It must be attributed largely to the

Lower Calif. Indians in 1709

Capt. Wood Rogers

(look up title & date of his book)

Venegas - Hist. Lower Calif.

Original Spanish ed. in 3 vols. 1757.

(hand in volume) in Library Congress.

Contains several maps & on border
of frontispiece map, first published
figure of an American mountain chief.

English translation 1759.

Vocab. in Calif. Farmer (Taylor)

San Miguel, Lower Calif. (see May 18, 1860)

Waicurienne (after Baigent)

Comte de Schelin - Paris 1787, ^{554,}
553_m

Ford A. Carpenter
San Diego

Meatier Bauman

West base San Pedro Isl
Chaco tribal marks on chest

Lower California

Important account, with notes
from unpublished mss. by Humboldt
Essai Politique la Nouvelle-Espagne,
Vol. I, Paris 308-315, 1811.

Humboldt's Map of New Spain
1804

Lower Calif -

Card

✓ Colimies lat 27°

✓ Monguis 25°

✓ Pericues 24° (Lat of La Paz)

Indians of Lower California

Much matter in Forbes Hist. of Upper & Lower Calif. - London, 1839.

Copy in Congl. Library.

Mission of St. Jean de Londo contains 5 or 6

villages:

- ✓ Tcapnon n St Bruno with 3 leagues of coast, east
- ✓ Anchu n
- ✓ Tamouqui 4 leagues w
- ✓ Dintro 6 leagues w
- ✓ Trippuè } on SE side
- ✓ Loppu }

p. 155

The Native Tribes of Lower California

By Arthur W. North -

Am. Anthrop. vol. 10, 236-250, 1908

Mongui Language

Father Francis Marie Picolo 1702

Overland Mission X, 153, 1773

✓ Laymore 154

✓ Trippuè } villages So of Mission
✓ Loppu } St. Jean de Londo 155

Mission of Ld. of Lousmas confirms
✓ Unabte (on north side) Niumqui n St
Joseph & Yodivineggè n on Ld. of
Lousmas with Ld. to name to the whole
mission 155.

Districts of Lower California

The general map in the Atlas of Duplat de Mefra, Carte de la Côte de l'Amérique, du Sud, de l'Océan, les Californies, la Mer Vermeille de 1844, divise "Vieille ou Basse Californie" (by 2 yellow transverse lines) into 3 districts, with beginning at the north are:

(1) Dist. de San Vicente

(2) "de Loreto

(3) "de Lapaz

The first reaches from just So of San Diego south nearly to Pte de las Canoas;

The second, thence south to the middle part of the Bay of Sebastian Vicaino (on the west, & just So of Island Carmes on the east);

The third, thence So to the end of the Peninsula.

The Dist. of Loreto is thus as large as the two others combined. It takes in Mission S.F. de Borja on the north, and Mission S.F. Xavier on the south, with a good margin in both directions.

GEOGRAPHIC NAMES.

The United States Board on Geographic Names at a meeting held on April 4, 1906, rendered the following decisions.

Miscellaneous.

Big Pucketa; creek, Allegheny and Westmoreland counties, Pa. (Not Big Pucketta, Paucatoes, Poca-toes, Poccatoes, Poketo, Pucketta, nor Puckety.)

Camp Hagerman; railroad station and town, Warren County, Ohio. (Not Hageman.)

Chatahospee; creeks (Big and Little) tributary from the east to Tallapoosa River, Chambers and Tallapoosa counties, Ala. (Not Chatta-hospee, Hoolethlocco, Hoolethlo-ces, Hoolethloco, nor Hooteth-locco.)

Ellicott City; county seat, Howard County, Md. (Not Ellicott nor Ellicotts Mills.)

Flathead; river, Flathead County, Mont., and in Canada. (Not Flathead River North Fork nor

Black; mountain Park County. (Not Basaltic.)

Buffalo; peak, Tarryall Mountains, Park County. (Not Freemans.)

Cathedral; peaks, West Elk Mountains, Gunnison County. (Not Mendicant Ridge.)

Crestone; peaks, Sangre de Cristo Range, Saguache County. (Not Three Tetons.)

Del Norte; peak, San Juan Mountains, Rio Grande County. (Not Pintada.)

Electric; peak, Sangre de Cristo Range, Custer County.

Granite; butte, group of hills, Teller County. (Not Catamount Hills.)

Green; mountain on plains at base of Front Range, Jefferson County. (Not Hendricks Peak nor Mt. Hendricks.)

Greenhorn; mountain, Wet Mountains, Huerfano County. (Not Cuerno Verde.)

Hunts; peak, Sangre de Cristo Mountains on the boundary between

Chu-e-co

Mission Santa Catalina, San Diego

tribe mentioned by C. R. Orcutt in 1888 or 1889.
Article by C. R. Orcutt published in 1889
in my Lounsbury file. 24 to without
reference.

also in same article spelled Chuecos (fil),
& Chaceos (typo error).

622 WEST SIXTH STREET, LOS ANGELES

15

131. MISSIONS AND MISSIONARIES OF CALIFORNIA. Fr.
Zephyrin Engelhardt, O.F.M. Vol. I, Lower California, Second
Edition, new. Thick 8vo, 784pp, maps and plates, cloth. Santa
Barbara, 1929 \$4.00

Lower Calif

Hessley (Orlando)
Waicura

translator de la lengua
8^o mission 1872.

Translation of Barger's Nachrichten
(1872). Soc. Geog. med. Bot. t. 4, 31-40, 1872.

Indians of Lower Calif.

Calif. Hist. Soc. Quarterly
Vol. VI, pp. 161-162.

Indians of Lower Calif.

Sebastian Vizcaino - Ref. for information
of King of Spain - ~~1597~~ 1597.

In Calif. Historical Soc. So. Calif. vol. II, pt. I,
43-45, Los Angeles 1891.

Diary of Fray Tomas de la Peña - voyage ^{to} ~~of~~ San Diego
~~Aug. 1774~~ 1774

Peña. - Ibid, 121-123, 131-132.

Crespi. - Ibid, 187-189, 191-194, 201, 202-203, 205.

Waicuri language of lower
California -

Baergt, Jacob: Nachrichten Amerikanischer
Halbinsel Californien, Mannheim, ⁽¹⁷⁷⁻¹⁷⁴⁾ 1772.

(Copy in library Congress.)

Translation (abstract) by Rau, Smithsonian Report
for 1864, 394-398, 1865.

Indians of Lower California

Jacob Baergt, Nachrichten Amerikanischen
Halbinsel Californien, Mannheim, 1772. (orig. ed.)
(Copy in library Congress) [Tribe 96 + 176-177.]

abstract translation by Rau in Smithsonian Report
for 1863 + 1864. [Tribe in Rpt. for 1863, 359, 1864; *Ibid*
for 1864, 393+, 1865.]

Notes on the Cera + Waicuri languages by Francisco
Pimentel (from Boletín Soc. Mex. de Geografía y Estad., Mexico,
VIII, 603+, 1862), Rau in Smithsonian Report, for 1864, 399,
1865.

Lower Calif. Tribes
Compilation with authorities
Bancroft, Native Races, III,
686-693, 1875.

Lower California Tribes

Most important work:

Jacob Baegert (Bagert &c), Nachrichten von der Ameri-
kanischen Halbinsel Californien, Mannheim, 1772.

abridged translation by Charles Rau in Smithsonian
Refle. ^{1863+1864 (Pub.)} for 1864+1865.

See also

Latham, Opuscula, 352-356, 1860.

Lower Calif. Tribes
(with special reference to language)
Adelung, in Mithridates, vol. III, pt. 3, pp.
182-199, 1876. [Library Congress]

Most important summary to date -

Quoted Baegert's Nachrichten, Herrn Catalogo
della lingua, Sucru from Murre's Journ.
Kunst & Letter. XII, 22.

many
cards

Indians of Lower California

Baigent, in his Nachrichten Hallensd Californien, 1772, states that he had at his mission (La Alayzins) the following peoples:

- Paurus
- Atschémes
- Mitschirikutamais
- Mitschirikuteurus
- Mitschirikutaruanaajéres
- Teackwäs
- Teenquábebes
- Utschis
- Ikas
- Anjukwáres
- Utschipujs

p. 96.

The 6 wholly different languages are:

- Laymóna (region about Loreto)
- Cotschimi (mission St. Xavier & northward)
- Utschiti
- Perichá
- Waicuri

ff. 176-177.

Unknown language mentioned by P. Linck

Much on Waicuri language ff. 186-194.

Lower Calif.

ANTHROPOLOGY.¹

1170

THE ANNALS OF CHIMALPAHIN.—Domingo Francisco de Saint Anton de Chimalpahin, born in 1579, was a Mexican. He was descended from the kings of the State of Tzacualtitlan-Tenanco-Amaquecan, whose first sovereign reigned 1269-1338. Chimalpahin was versed in astronomy, history, geography, and in the study of the antiquities of his country. He composed in Nahuatl, by the aid of our alphabet, eight relations, or annals. They form part of the collection of Boturini. They were found by Aubin and their publication commenced. M. Rémi Siméon was associated with Aubin and copied a part of the annals. They are chronological tables, containing, besides the genealogies of kings, princes, princesses and lords, mention of the principal political

¹ Edited by Prof. OTIS T. MASON, National Museum, Washington, D. C.

events of his country. In the second relation the author commences the history of the Chichimecs at the time when they debarked on the Gulf of California.—[Le Muséon, III, 334.]

1171

Am. Nat. Vol. 18, No. XI, 1170-1171, Nov. 1884.

Missionaries of L. Cal

The root of the evil lay in the object for which they labored. It was not for themselves or for their fellow-beings, but to swell the wealth and glory of the church, their order. So when the Indians were trained to submission and labor, and the missions were numerous and flourishing, there was nothing more for them to do except to keep things as they were, and put every obstacle in the way of further progress for the country or the Indian.

"As the missionaries in the pride of their profession considered themselves a distinct and separate class, set apart from and superior to the commonalty, they did not have the proper kind of sympathies and feelings to make good members of the community. Their principles, after a certain early stage in the settlement of the country, were a continual obstacle to the further progress of the work of civilization. After this stage had been reached, the community could do without them, and was better off without them."

The future colonization of California, the opposition of the missionaries to the Mexican republic, their gradual loss of power and final secularization, are matters of history. The whole subject is fully and ably treated by Theodore H. Hittell in his history of California, and I cannot do better than quote a few of his remarks: "The Missions and the mission system were the relics of a mediæval age, and had been swept away without compunction and without regret. A few missionaries remained; but like veteran actors, outliving their glories and their glory-producing arts, they lagged superfluous on the stage."

Golden Era Apr. 1889

Order of St. Francis in L. Cal.

The order of St. Francis superseded that of the Jesuits, and with them came a new order of things. Henceforward there was a Governor of California, and also a military force under a commandante, who only acknowledged the authority of the Governor; the missionaries, however, still preserved their authority over the soldiers in the missions. Carpenters, blacksmiths and store-keepers were also sent over, a certain number of vessels told off for the colony, and the military distributed in the neighborhood of the different missions, where they formed presidios.

Before long, California was given up to the Dominicans, the Franciscans devoting themselves entirely to the founding of new Missions in Alta California.

Golden Era Apr 1889

Father Kino 1700
Lower California

On Sept. 24-1700 Father Kino set out to ascertain whether California was an island or not. At the end of October he returned to his mission of Dolores after a journey of about 400 leagues.

This journey convinced him that California was joined to the mainland continent of America.

The commandant of Sonora, in the King's name and superiors of his order formerly returned him thanks.

Vinegar History Cal vol 1

Indians Southern Cal
Clay vessels

It may seem strange that the Indians of Lower California did not think of using clay for the manufacture of their utensils by hardening in the sun or fire but nothing of this was found among them - they being entirely ignorant of any such method until they were taught it.

These vessels found among their mounds were not made by them before the arrival of the Spaniards.

E. Palmer

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These vessels found among them now, were not made by them before the arrival of the Spaniards.

E. Palmer

Father Ugarte L. Cal

But the practical genius of the age was Father Ugarte, who for some time up-

held the interest of the missions at Mexico and without whose able support, everything would have failed. He finally came and settled in California, changing with Picolo who returned to Mexico.

He established himself at San Francisco, Xavier, where he built the abode church and six dwellings, cut and carried the timber, cleared the ground for cultivation, made trenches for the conveyance of water, planted fruit trees, vines, and sowed the grain. At the same time he supervised and instructed the

Indians who were very idle and stupid, and who ridiculed his pronunciation of their language. He was a powerful man and once killed a California lion with two stones, and at another time took a large and strong Indian, who mocked at him, and shook him like a baby. In the course of a few years he had not only built up his mission, converted his people, and taught them industrial habits, but he saw around him orchards, gardens, smiling fields, plentiful harvests and increasing flocks. He also made wine,

And bread
Cattle horses and
sheep, supplying
the other missions.

Later on he made
distaffs, spinning
wheels and taught
the Indians to
prepare the wool
and spin it into
cloth.

Golden Era
April 1889.

Jesuits in Lower California

In 1768, the expulsion of the Jesuits took place consequent on the general feeling against them in Europe. The enemies of this powerful order were numerous, and all kinds of falsehoods were circulated about the missionaries in California. It was supposed that they were amassing untold wealth by wrongful means. Whatever may have been their faults, this was certainly not true. During the seventy-five years they had labored in Lower California among the low and brutish inhabitants they had worked hard to support bare existence, and that in a country frequently barren and devoid of sufficient water. At the Mission of San Aloysio there was no ground for a burial place, and they were compelled to scrape up the earth wherever they could find it in the neighborhood, and heap it up between the walls of the churchyard.

Baegert describes the land as a desert waste, a land of thickets and thorns, naked rock and sand heaps, without wood or water. At the time of the expulsion, fifteen missions had been founded in Lower California, fifteen priests had been buried there, and fifteen regretfully quitted the scenes of their labors.

Golden Era Apr. 1889

Pericue Indians Dresses

Lower Cal.

THE PERICUE INDIAN DRESSES.

Not remembering when my subscription ends, I send \$1.00 to renew the subscription to the WEST AMERICAN SCIENTIST.

I am much interested in finding out the plants utilized by Indians, and call upon you for information regarding the plant products mentioned in the following:

"Female dresses of the Pericue Indians of the peninsula of California are composed of leaves, of reeds or bulrushes, palms, canes, and threaded together by connecting strips with a binding on top edge. One of these will cover from the shoulders to the waist. Another of these dresses is composed of two pieces, each of about two feet square which is tied around the waist; the back part falls down like pieces of ribbon to the middle of the calves and covers the posteriors also. The front part hangs from the middle to the knees. A certain kind of palm which grows plentifully in many parts of the peninsula of California makes a thread of great whiteness and strength, and which is used largely by the Indians and their women for various purposes." *California Farmer*, No. 64, December 6, 1861.

Have you seen any of these dresses among the California Indians? If you come across any of the plants above mentioned

please get specimens so that they may be identified, unless you know the specific names.

WASHINGTON, March 15.

[The above letter was without signature or other address than here given. We trust to hear from the party again, and will give such information as we can in future numbers on the subject. Readers who can give any facts are invited to do so. No dresses, as described, are known to us. The Pericue Indians formerly occupied the southern part of the peninsula, but have now entirely disappeared, leaving small trace of their customs and arts behind. The flora of the region occupied by them is imperfectly known. In the northern part, the different species of tule, *Juncus robustus* and similar plants, are utilized by the Indians to a small extent. The palm producing the white strong threads is beyond question *Washingtonia filifera*, the California fan palm, abundant through a large part of the peninsula. ED.]

The Women are far more decent, as in no part of the peninsula have they been the Pericues, always cover themselves and female some covering to preserve children with the greatest care to guard their shame. The best dressed of Pericues, who have different and styles. These are composed of bulrushes, palms, canes, etc by connecting strings, with a edge. One of these will cover to the waist. Another of the posed of two pieces each of which is tied round the waist, down, like in pieces of ribbon, calves, and covers the posterior part hangs from the middle to a certain kind of palms, which grow in parts of the peninsula, making whiteness and strength, and used by the Indians and their women for various purposes.

ever any of them (of the softer sex) are seen by the Spaniards without aprons. [This description of the clothing of the Lower California Indians, will answer according to all the accounts noted in this Indianology for that of the Indians of all parts of the present State of California, before they were influenced by the Spanish civilization, or the Americans since 1848. It may also be assumed as a general thing, that the Indians from Cape San Lucas to Shasta, and from the Klamath Lakes to the Colorado, are one and the same closely affiliated characteristic nations, tribes, or races.—A. S. T.] Taylor

Pericue Indians

Dresses Lower Cal.

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The Women are far more decent, as in no part of the peninsula have they been yet seen without some covering to preserve their honesty and shame. The best dressed of all are those of the Pericues, who have different fabrics of vestments and styles. These are composed of leaves of reeds or bulrushes, palms, canes, etc., threaded together by connecting strings, with a binding at the top edge. One of these will cover from the shoulders to the waist. Another of these dresses is composed of two pieces each of about two feet square, which is tied round the waist; the back part falls down, like in pieces of ribbon, to the middle of the calves, and covers the posteriors also: the front part hangs from the middle to the knees. A certain kind of palms, which grow plentifully in many parts of the peninsula, makes a thread of great whiteness and strength, and which is much used by the Indians and their women for various purposes.

a female
d Cha...
of carved black-w...
at \$600: others, \$...
... Sets,
... style of Lad...
... hstap...
... the ... it! When
... and the sm ... head w...
... us con... vances! And she!
... kept—how she me...
... without one fear!
... indeed for fear! I ha...
... to figat. There wer...
... and we were always agreea...

PUBLICATIONS OF THE
ACADEMY OF PACIFIC COAST HISTORY

VOL. I

No. 3

DIARY OF GASPAR DE PORTOLA
DURING THE CALIFORNIA
EXPEDITION OF 1769-1770

Lower Calif. May 11 - July 15, 1769

EDITED BY

DONALD EUGENE SMITH

*Assistant Professor of History and Geography
University of California*

AND

FREDERICK J. TEGGART

Curator of the Academy of Pacific Coast History

UNIVERSITY OF CALIFORNIA
BERKELEY, CALIFORNIA
OCTOBER, 1909

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PAT. SEPT. 30, 1913

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(Founded 1907.)

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The name of the Academy shall be the Academy of Pacific Coast History.

ARTICLE II.

Its object shall be the promotion of the study of the political, social, commercial and the industrial history, and of the ethnology, geography, and literature of the Pacific Coast of America, and the publication of monographs, historical documents, and other historical material relating thereto.

ARTICLE III.

The Regents of the University of California have entrusted the control and administration of the books and manuscripts collected by Mr. H. H. Bancroft and known as the Bancroft Collection, together with such other historical material as is already in their possession or may come into their possession, to the Council of the Academy of Pacific Coast History, on condition that the President of the University of California be, ex-officio, a member of the Council, that the Secretary of the Academy be appointed by the Regents, and that the names of members of the Council be submitted to the Regents for their approval.

ARTICLE IX.

Any person approved by the Council may become a Fellow of the Academy of Pacific Coast History upon the recommendation of two fellows and the payment of ten dollars; and after the first year may continue a fellow by paying an annual subscription of ten dollars in advance. On payment of one hundred dollars, any fellow may become a life-fellow exempt from further subscriptions.

ARTICLE X.

The publications of the Academy of Pacific Coast History shall be forwarded free of charge to all Fellows of the Academy of Pacific Coast History, and they shall be entitled to additional copies of these publications at a reduced rate from that charged to the general public.

Applications for Fellowships in the Academy of Pacific Coast History may be made to the Secretary, Curator, or to the Secretary of the Board of Regents, University of California, Berkeley, California.

DIARY OF THE JOURNEY THAT DON GASPAR DE PORTOLA, CAPTAIN OF DRAGOONS IN THE ESPAÑA REGIMENT, GOVERNOR OF THE CALIFORNIAS, MADE BY LAND TO THE PORTS OF SAN DIEGO AND MONTEREY, SITUATED IN 33° AND 37° [NORTH LATITUDE], HAVING BEEN APPOINTED COMMANDER-IN-CHIEF OF THIS EXPEDITION BY THE MOST ILLUSTRIOUS DON JOSEPH DE GALVEZ, IN VIRTUE OF THE VICEREGAL POWERS WHICH HAD BEEN GRANTED TO HIM BY HIS EXCELLENCY, [THE VICEROY]. THE EXPEDITION WAS COMPOSED OF THIRTY-SEVEN SOLDIERS IN LEATHER JACKETS WITH THEIR CAPTAIN, DON FERNANDO DE RIVERA; THIS OFFICER WAS SENT IN ADVANCE WITH TWENTY-SEVEN SOLDIERS AND THE GOVERNOR [FOLLOWED] WITH TEN MEN AND A SERGEANT.

The 11th day of May, [1769,] I set out from Santa María, the 1 last mission to the north, escorted by four soldiers, in company with Father Junípero Serra, president of the missions, and Father Miguel Campa. This day we proceeded for about four hours with very little water for the animals and without any pasture, which obliged us to go on farther in the afternoon to find some. There was, however, no water.

The 12th, we proceeded over a good road for five hours and halted at the place called La Poza de Agua Dulce. No pasture.

The 13th, we proceeded for about four hours, [by which] I denote leagues, without water or pasture. This day I went ahead with the reverend fathers to Velicatá; we proceeded for about

DIARY OF THE JOURNEY THAT DON GASPAR DE PORTOLA, CAPTAIN OF DRAGOONS IN THE ESPAÑA REGIMENT, GOVERNOR OF THE CALIFORNIAS, MADE BY LAND TO THE PORTS OF SAN DIEGO AND MONTEREY, SITUATED IN 33° AND 37° [NORTH LATITUDE], HAVING BEEN APPOINTED COMMANDER-IN-CHIEF OF THIS EXPEDITION BY THE MOST ILLUSTRIOUS DON JOSEPH DE GALVEZ, IN VIRTUE OF THE VICEREGAL POWERS WHICH HAD BEEN GRANTED TO HIM BY HIS EXCELLENCY, [THE VICEROY]. THE EXPEDITION WAS COMPOSED OF THIRTY-SEVEN SOLDIERS IN LEATHER JACKETS WITH THEIR CAPTAIN, DON FERNANDO DE RIVERA; THIS OFFICER WAS SENT IN ADVANCE WITH TWENTY-SEVEN SOLDIERS AND THE GOVERNOR [FOLLOWED] WITH TEN MEN AND A SERGEANT.

The 11th day of May, [1769,] I set out from Santa María, the last mission to the north, escorted by four soldiers, in company with Father Junípero Serra, president of the missions, and Father Miguel Campa. This day we proceeded for about four hours with very little water for the animals and without any pasture, which obliged us to go on farther in the afternoon to find some. There was, however, no water.

The 12th, we proceeded over a good road for five hours and halted at the place called La Poza de Agua Dulce. No pasture.

The 13th, we proceeded for about four hours, [by which] I denote leagues, without water or pasture. This day I went ahead with the reverend fathers to Velicatá; we proceeded for about

dia siguiente se hizo descanso para establecer al Padre⁹ Campa en dicho¹⁰ Bellicatá para que fuese ministro de aquella misión nueva, y se quitase la de Santa María por orden del Ilustrísimo¹¹ Señor Don Joseph¹² de Galvez.

El 15. salimos de dicha¹³ misión con el Reverendo Padre Fray¹⁴ Junípero Zerra, handuvimos cinco horas de buen camino mucho pasto sin agua.

El 16 handuvimos como cinco horas no mui buen camino, y paramos en San Juan de Dios, arroyo de bastante pasto, y agua; en este parage nos detuvimos quatro dias para arreglar nuestra marcha por haver adelantado á el sargento con seis hombres mas que¹⁵ componian el todo diez hombres.

El 21. handuvimos como 3½ horas siempre por la ladera de una montaña grande, y á la derecha un arroyo con pasto, y agua.

El 22 handuvimos tres horas, y paramos en una posa de dicho¹⁶ arroyo.

El 23 handuvimos como cinco horas, las quatro todas de sierra, y lo restante una mesa llana, aqui tubimos . . .

El 24. handuvimos como quatro horas, la mitad por un arroyo de mucha arena, y lo restante de sierra mui penosa, sin pasto, ni agua para la cavallada, aunque para la gente hubo á legua y media del parage.

El 25. handuvimos quatro horas lo mas del camino de una grande suvida, y lo restante por la ladera de una sierra, paramos en un arroyo frondoso de alamos, y mesquites¹⁷ mucha agua, y pasto; aqui se hizo descanso, se vieron tres gentiles¹⁸ se despacharon Indios amigos para cogerlos, se pudo lograr uno se le agassaxó quanto se pudo, y se le entendio por señas que su capitan lo havia enviado para que nos tuviera cuenta, y que juntando otras rancherias se esconderian para¹⁹ matar al padre y compañía.

El 27. handuvimos como cinco horas buen camino, paramos en la Cieneguilla, cuio nombre puso el Padre Jesuita Linc,

⁹ P^o

¹³ dha

¹⁷ mesquit^a

¹⁰ dho

¹⁴ R^{do} P^o fr.

¹⁸ gent^{es}

¹¹ Ill^{mo}

¹⁵ q^o

¹⁹ p^{ra}

¹² d^a Jph

¹⁶ dho

four hours[longer]. The day following, a stop was made to establish Father Campa in Velicatá as head of the new mission. He had left the Mission of Santa María by order of the most illustrious Don Joseph de Galvez.

The 15th, we set out from the mission with Father Junípero Serra and proceeded for five hours on a good road. Much pasture without water.

The 16th, we proceeded for about five hours on a rather poor road and halted at San Juan de Dios, a gully with sufficient pasture and water. In this place we remained for four days to arrange our march, having overtaken the sergeant[Ortega] with six more men, which made up the entire force of ten men.

The 21st, we proceeded for about three hours and a half, the whole time along the slope of a large mountain, having on the right a gully with pasture and water.

The 22nd, we proceeded for three hours and halted at a pool in this gully.

The 23rd, we proceeded for about five hours, four of them entirely through mountainous country and the remainder over a level upland; here we had . . .

The 24th, we proceeded for about four hours, half of the time along a very sandy gully and the remainder over a very difficult hilly country. No pasture and no water for the animals, though there was some for the men a league and a half from the [stopping] place.

The 25th, we proceeded for four hours, the greater part of the way being a long ascent and the remainder the descent of a range; we halted in a gully, well-wooded with cottonwoods and mesquits. Much water and pasture. Here we rested[for one day]. Three natives were seen and friendly Indians were sent to bring them in; they succeeded in getting one who was treated as well as possible, and it was understood from him by signs that his chief had sent him to watch us and that, uniting with other villages, they were going to lie in ambush to kill the father[Serra] and company.

The 27th, we proceeded for about five hours on a good road. We halted at La Cieneguilla, the name given by the Jesuit Father Linc. From this point another route was taken and we halted

desde aqui se tomó otro rumbo, y paramos en un arroyuelo aunque seco con facilidad se abrio batequi.

El 28 handuvimos quatro horas y media, se vieron gentiles cerca del real²⁰ se envio Indios amigos y trageron diez con su capitan, se les agasaxó quanto se pudo, y se les despidio; al tiempo de marchar se aparecieron 32 gentiles con sus capitanes con muchos ademanes, y griteria²¹ y habiendo mandado se adelantasse el sargento con el interprete á ver lo que querian, que passasemos adelante, y aunque les persuadimos que eramos amigos subsistian, y que si passavamos adelante querian pelear, cansado yá de buenas razones, y que no servian, mandé al sargento²² y dos soldados, disparassen dos tiros al aire sin poderlos ofender, lo que vastó para irsse; en este dia se encontró una rancheria de doce hombres con su capitan, los que²³ se ofrecieron como amigos acompañarnos, y enseñarnos el aguage, se les regaló lo que se pudo, y correspondieron con mescales, y nos ofrecieron acompañarnos por la mañana como lo hicieron.

El 29 handuvimos como quatro horas, por cerros mui encumbrados, paramos en un arroyo de mucha agua, y pasto, y con una grande alameda[;] esta noche se pasó mui mal con motivo de toda la noche estar dando estampidas la cavallada; por lo que se descansó el dia siguiente, buen parage para fundar mission se le puso San²⁴ Fernando por ser su dia, aqui concurrio una rancheria de gentiles como hasta veinte y cinco.

El 31. handubimos quatro horas, las tres por cerros, y cuestras, y lo restante por un arroyo de poca agua, y mucha arboleda á que concurrio una rancheria de veinte y cinco gentiles.

El 1º de Junio handuvimos tres horas y media por un arroyo de mucha agua, muchos pantános, piedras, y con mucha arboleda.

El 2 handuvimos tres horas y media por cerros mui empinados, en uno de ellos abrio camino el capitan²⁵ paramos en un arroyo de bastante agua, y pasto, aqui se hizo descanso.

El 4. handuvimos quatro horas todo cuestras mui asperas, y paramos sin pasto, ni agua.

²⁰ R¹

²⁴ S^a

²¹ griter^a

²⁵ Cap^a

²² Sargen^o

²³ q^o

in a little gully. Although it was dry, a water-hole was dug without difficulty.

The 28th, we proceeded for four hours and a half. As natives were seen near the camp, friendly Indians were sent out and brought back ten with their chief; these were treated as well as possible and then dismissed. When we were about to march, thirty-two natives with their chiefs came up with many gestures and shouts. The sergeant[Ortega] was ordered to go in advance with the interpreter to see what they wanted so that we might move onward. Although we assured them that we were friends, they remained and[it was evident] that if we advanced they would fight. Finally, tired of mere arguments that were to no purpose, I ordered the sergeant and two soldiers to fire two shots in the air without injuring them, which was sufficient to make them disperse. During the day, we came upon a village of twelve men with their chief, who offered to accompany us as friends and show us the watering-place; we entertained them as well as we were able and they returned the favor with agaves and offered to accompany us the next day, which they did.

The 29th, we proceeded for about four hours over very high hills; we halted in a gully having much water and pasture and a large grove of cottonwoods. We passed a very bad night because, all night long, the animals were stampeded. On this account, we rested the following day. As it seemed a good site for a mission we called it San Fernando, this being his day. Here we came to a village of about twenty-five natives.

The 31st, we proceeded for four hours, three of them over hills and rising ground and the remainder along a gully which had little water and many trees and in which there was a village of twenty-five natives.

The 1st of June, we proceeded for three hours and a half along a gully full of water with many marshy places and rocks and with many trees.

The 2nd, we proceeded for three hours and a half over very steep hills; on one of these the captain[Rivera] had cleared a path. We halted in a gully where there was sufficient water and pasture. Here we rested[for one day].

The 4th, we proceeded for four hours, the entire road over very rough slopes, and halted without either pasture or water.

El 5 handuvimos dos horas y media, aqui se abrio batequi, y quasi sin pasto.

El 6 handuvimos seis horas y media, muchos mescales por el camino, paramos en una posa de agua mui grande[,] bellissimo parage para agostar muchas cavallerias, aunque fuese todo el año, mucha y buena tierra para²⁶ sembrar y se beya mucho rostro de gentiles, y se bieron algunos; se descansó dos dias, y se vio infinidad de berrendos, liebres y conexos.

El 9 handuvimos como tres horas y media buen camino, paramos en un arroyo de mucho pasto, agua y arboleda, y mucha tierra para sembrar.

El 10 handuvimos cinco y media²⁷ horas, todo el camino fue de cerros mui empinados, y paramos en un arroyo mui grande con mucho pasto, y alguna agua para las cavallerias.

El 11. handuvimos como quatro horas y media, todo el camino fue bueno llano, y sin piedras, paramos en un arroyo grande con pasto, y poca agua[;] en dicho²⁸ arroyo se ven alamos la tierra buena y mucha.

El 12 handubimos como quatro horas y media²⁹ de subidas, y baxadas, aqui no hubo agua, ni para la gente, ni para las bestias.

El 13. handuvimos como tres horas, y media de camino doblado, subidas, y baxadas mui pendientes, se abrieron batequis, y solo hubo para la gente.

El 14 handuvimos como tres horas y media, tuvimos parte de buena tierra, y parte de cuestras, paramos en un arroyo ancho con varios ojos de agua; este parage de los vistos, tengo por el mexor, y mui a proposito para mission de facilidad de siembras, y saca de agua, se le pusso San Antonio, aqui se descansó un dia para reforzar la cavallada de los dos dias malos antecedentes.

El 17. handuvimos algo mas de tres horas . . . fue bueno la maior parte hubo abundancia de agua, solo si que era caliente, y dexada enfriar que se conseguia á poco rato la experimentamos mui buena.

²⁶ p^{ra}²⁷ m^a²⁸ dho²⁹ m^a

The 5th, we proceeded for two hours and a half. Here a water-hole was dug and there was almost no pasture.

The 6th, we proceeded for six hours and a half; there were many agaves along the road. We halted at a very large pool of water—a most beautiful place to pasture many animals, possibly for the entire year—where there was much good land for sowing. We saw many signs of natives and some of the people themselves. We rested here for two days and saw an endless number of antelopes, hares, and rabbits.

The 9th, we proceeded for about three hours and a half on a good road; we halted in a gully where there was much pasture and water, many trees and much land for sowing.

The 10th, we proceeded for five hours and a half; the entire road was over very steep hills. We halted in a very large gully where there was much pasture and some water for the animals.

The 11th, we proceeded for about four hours and a half; the entire way was perfectly level ground and without stones. We halted in a large gully where there was pasture but little water. In this gully we saw cottonwood trees; there was much good land.

The 12th, we proceeded for about four hours and a half, up and down hill. Here there was no water, neither for man nor beast.

The 13th, we proceeded for about three hours and a half over a winding road with very steep ascents and descents. Water-holes were dug, but there was water only for the men.

The 14th, we proceeded for about three hours and a half; part of the way we had good ground and part of the way hills. We halted in a wide gully where there were several springs. This place, from appearances, I regard as excellent and very suitable for a mission because of the facilities for raising grain and obtaining water. We named it San Antonio. Here we rested for one day[*qu.* two days] to allow the animals to recover[from the effects] of the two preceding hard days.

The 17th, we proceeded for a little more than three hours . . . the greater part of the way was good. There was an abundance of water only it was rather warm but, on being left to cool, which took but a short time, we found it very good.

El 18. handuvimos quatro horas de malisimo camino, paramos sin agua alguna; ni modo de facilitarla.

El 19. handuvimos como tres horas, y media el camino fue bastante bueno, paramos sin agua, y reconociendo el terreno solo pudimos facilitar á fuerza de travajo un batequi, pasto huvo medianamente.

El 20 handuvimos seis horas paramos á dos leguas de distancia de la playa, sin agua, ni para gente, ni cavallerias, el camino fue la mitad de subidas, y baxadas, y lo restante un plan montuoso.

El 21 handuvimos quatro horas de buen camino á la vista del mar, paramos en un arroyo de mucha agua y pasto, aqui descansó un dia la expediccion; en este intermedio acudieron algunos gentiles, y uno de ellos dio señas haver cruzado otras gentes adelante haciendo señas que á los doce dias llegaríamos donde estas estaban paradas viviendo en cassas, y que alli havia otras gentes lo que sirvio de consuelo, entendiendo asi por el capitan³⁰ como por que estarian alli los barcos en este parage observamos haver dos islas; es una ensenada grande con las señas que³¹ dá Cabrera Bueno de la ensenada de Todos Santos.

El 23. caminamos quatro horas de buen camino tubimos bastante agua, y pasto, paramos frente de una rancheria mui grande de gentiles, los que acudieron inmediatamente al real³² nos regalaron con pescado, y les correspondimos.³³

El 24 caminamos como cinco horas, á la salida tuvimos que subir una cuesta mui grande, y empinada, y lo restante buen camino, salio una rancheria á acompañarnos³⁴ hasta el aguage, y serian como unos veinte y cinco gentiles, y paramos en un buen arroyo de mucho pasto, y agua.

El 25 handuvimos cinco horas buen camino, á excepcion de la baxada del arroyo que era malissima, en donde paramos con mucho pasto, agua y arboleda, y un grande estero de agua dulce.

El 26 handubimos cinco horas por una suvida mui empinada lo restante del camino bueno, á excepcion³⁵ de la baxada para

³⁰ Capitⁿ

³¹ q^e

³² R^l

³³ correspond^{mos}

³⁴ acompañarn^s

³⁵ excepz^{on}

The 18th, we proceeded for four hours on a very bad road. We halted without having any water nor the means to obtain it.

The 19th, we proceeded for about three hours and a half; the road was fairly good. We halted where there was no water and, having reconnoitered the ground, we could only make a water-hole by dint of hard work; there was moderately good pasture.

The 20th, we proceeded for six hours. We halted at a distance of two leagues from the seashore. No water either for man or beast. Half of the road was up and down hill and the remainder rough a wooded plain.

The 21st, we proceeded for four hours on a good road in sight of the ocean. We halted in a gully where there was much water and pasture. Here the expedition rested for one day. During this interim, some natives came[to the camp]and one of them made signs that he had come across other people ahead[of us], indicating that in twelve days we would reach the place where they had halted and were living in houses, and that there were [still]other people in that place. This served to cheer us as we thus understood from the chief that the ships were there. In this place we noticed that there were two islands; it is a large bay with the landmarks that Cabrera Bueno gives for the bay of Todos Santos.

The 23rd, we travelled for four hours on a good road; we had sufficient water and pasture. We halted opposite a very large Indian village and the inhabitants immediately came to the camp; they made us a present of fish and we made them a suitable return.

The 24th, we travelled for about five hours; at the outset we had to climb a very large and steep hill, but the remainder of the road was good. The inhabitants of a village, numbering about twenty-five natives, accompanied us as far as the watering-place. We halted in a pleasant gully where there was much pasture and water.

The 25th, we proceeded for five hours on a good road with the exception of the descent to the gully which was very bad. Here we halted[having]much pasture and water, and many trees; there was also an extensive lagoon of fresh water.

The 26th, we proceeded for five hours up a very steep slope; the remainder of the road was good, with the exception of the

entrar en el arroyo de bastante agua pasto, y arboleda; aqui acudieron dos rancherias de gentiles que serian como unos cincuenta.

El 27 handuvimos siete horas quasi siempre³⁶ por la playa, habiendo encontrado en esta jornada siete rancherias, paramos en un arroyo de mucho pasto, agua, y arboleda, acudieron al instante dos rancherias . . . , y es de notar son tan sumamente interessados que importunavan los gentiles para que admittiesen las mugeres que presentavan como les dieran cosa de ropa que de comida nada querian: aqui se descansó un dia.

El 29. handuvimos como tres horas por la orilla del mar, aqui se hizo un batequi para la gente, acudieron diferentes gentiles en el real³⁷.

El 30 handubimos como quatro horas por la orilla del mar paramos en la punta de la marina del Puerto de San Diego.

El 1º de Julio caminamos cinco horas avistados³⁸ al puerto, este dia llegamos al real³⁹ de San Diego, donde hallamos al Capitan Don⁴⁰ Fernando de Ribera, y su tropa, y en el puerto dado fondo el San Carlos, y el paquebot el Principe: la tropa de voluntarios en tierra, los mas en cama, de la tripulacion de marina quedava uno, ú otro marinero, y especialmente en San Carlos havia muerto casi toda la gente, cuia imposivilidad les tenia en suspenssion, aqui nos detuvimos hasta el dia 14 del mismo, tanto para descargar los efectos de las misiones, como para acudir á otras disposiciones para poner en practica nuestra marcha. Viendo que yá yban cayendo al . . . marchar lo mas prompto que pude, y por aconsejar tamvien⁴¹ Don⁴² Pedro Pratt que el mexor remedio era mudar de temperamento, me lleve seis voluntarios con su Theniente⁴³ Don⁴⁴ Pedro Fages, y el Ingeniero Don⁴⁵ Miguel Costanzó que tamvien estaban malos; andubimos tres horas, mucho pasto, pero sin agua para personas ni cavallerias.

El 15. handubimos cinco horas, buen camino, paramos en un arroyo de bastante pasto, y agua.

El 16. handuvimos quatro horas buen camino se encontró en dicha⁴⁶ jornada dos rancherias de gentiles⁴⁷ que serian como

descent necessary to enter the gully where there was sufficient water and pasture, and many trees. Here there came[to the camp the inhabitants of]two villages consisting of about fifty natives.

The 27th, we proceeded for seven hours, almost continually along the seashore, having come upon seven villages during this day's march. We halted in a gully where there was much pasture and water, and many trees. There came immediately[to the camp the inhabitants of]two villages . . . , and it is noteworthy that the natives are so intensely sordid that they importuned us to receive their women whom they offered so that they might be given articles of clothing as they did not wish for anything to eat. Here we rested for one day.

The 29th, we proceeded for about three hours along the beach. Here a water-hole was dug for the men. A few natives came to the camp.

The 30th, we proceeded for about four hours along the beach. We halted on the neck of land of the Port of San Diego.

The 1st of July, we travelled for five hours in sight of the port. This day, we arrived at the camp at San Diego, where we found Captain Fernando de Rivera and his men and, in the port, [we found]anchored the *San Carlos* and the packet *El Principe* [or *San Antonio*.] The greater number of the land-volunteers were sick; of the naval force there remained only a few sailors, and in particular on the *San Carlos* nearly all the men had died. This predicament left them undecided[what to do]. Here we remained until the 14th day of the month, both to unload the effects belonging to the missions and to make other arrangements to carry out our march. Seeing that there was already falling . . . to march as soon as possible. And, because Don Pedro Pratt advised further that the best remedy would be a change of climate, I took with me six volunteers with their lieutenant, Don Pedro Fages, and the engineer, Don Miguel Costansó, who also were sick. We proceeded for three hours. Much pasture, but no water for man or beast.

36 spre

40 dⁿ44 dⁿ37 R¹

41 tamv.

45 dⁿ38 avistad^s42 dⁿ

46 dha

39 R¹43 Then^{te}47 Gentil^s

that the Pericú tongue was spoken fifty leagues north of Cape San Lucas. They lived in small tribes, and the most noted of these were the Coras, once known as Edúes to the inhabitants of Loreto. Some writers classed them as Waikuru, and as the name Cora may be identical with kuru in Waikuru, it is quite possible that all or most of the Pericúes spoke Waikuru. Nothing of their language has reached us except the names of seven Pericú deities and a few local names (in Venegas, Gilij), all of which have a musical and vocalic sound.

Farther north, between 23° 30' and 26° lat., lived, or still live, the Waikuru Indians in small scattering bands. The more important of their tribal bodies were, from the names of their dialects, Loretano, Cora, Uchitie, Aripe (Hervas). The Laimon, the 'gente del adentro,' spoke the dialect in use around the Loreto mission. About eighty words of their language have come to our knowledge, contained in the Lord's Prayer and church literature, which so far as they go show no affinity of decided character with the Yuman dialects spoken north of their settlements and on the mainland. The language is vocalic and sounds agreeably, but differs entirely in phonology, words, and grammar from Yuma, and has to be set down as a family by itself.

On the eastern side of the Gulf of California are settled a number of tribes with affinities heretofore subject to doubt, as the Guayma and Upanguayma, the Salineros, and the Cocomaques; also the Tepoka, who live opposite the large Island of Tiburon. They are grouped in the vicinity of the Seri, a wild and indomitable people who live partly in mainland Sonora and partly on their old home, Tiburon Island, frequently changing their abodes. At greater distances from the Seri dwell the Lower Pimas, the Pápagos, also the nearly extinct Ópatas.

From ancient reports we gather the notice that the Tepokas and Salineros speak Seri, from Orozco y Berra that Cocomaques speak Guayma or a dialect of it, and from Alphonse L. Pinart, who traveled there in 1879, that the Guayma then spoke a dialect of the Lower Pima.

The vocabulary of Seri obtained by A. L. Pinart shows many accumulations of consonants, some of them difficult for us to pronounce, and occurring mainly at the end of the vocables. In his collection the words seldom end in vowels, but in McGee's there are as many vowels as consonants in final sounds. Pinart found the utterance guttural, and compares it in this respect with the Santa Barbara or Chumashan dialects of the State of California. The guttural, lingual and labial articulation is prominent over the other classes of consonants.

As to the grammatic part of Seri speech, we record some prefixes and a number of suffixes in nouns and verbs, but since every collector writes them differently, we know little about their pronunciation and less still about their function. Suffixes of common occurrence are -em, -x'o, -lɣ, -ok (or -mok), -st, mostly appended to nouns. For the Cochimi, some inflections of the verb and other grammatic elements were transmitted, but for Seri and Waikuru these are absolutely wanting for the present, for all that we have is mere words. A close study of the compound words may ultimately disclose case-forms in the noun and personal inflection in the verb, but as we have no texts of Seri, it is doubtful that they will aid us much in bringing on a result. Mr. Hewitt has made a fair commencement in analyzing etymologically the numerals and other terms. Comparing the vocables is, therefore, the only means left to us at present to solve the question of affinity of Seri with the neighboring languages. The terms in which affinity with Yuman dialects is most probable, are:

Seri : avát, âv't—blood ; hwát in Yavapai.

hámt, amt, ampte—earth, soil ; amát in Cuchan.

ehe—tree, bush ; e—i in Cuchan.

apis—tobacco ; ópi in Cocopa.

kakólz—large ; kaokó—o in Cochimi.

az, ache, ahj—water ; aha in Yavapai, and frequent in North American languages as ax, áha, etc.

A few more correspondences of this sort, especially expressing parts of the human and animal bodies, are found, but they are too weak in numbers and quality to prove anything against the overwhelming number of terms that show absolute disparity in Yuman dialects compared with Seri. The terminals of Yuma are more typically vocalic than those of Seri.

The possibility of Seri being of the same kin as the Nahuatl dialects spoken around it in the State of Sonora, viz, the Pima, Pápago, and Ópata, has been carefully considered by the noted Americanist, Professor J. E. Buschmann, member Royal Prussian Academy of Sciences (1854). The result was that no radical affinity existed between the two groups.

At present the chances stand entirely against genealogical affinity of Seri with Yuma ; but a final verdict can be rendered only after expert linguists have examined that language on the spot and obtained a lexicon and ethnographic texts in a way that will prove absolutely correct in their phonetics.

A. S. GATSCHET.

ON THE INFLECTION OF THE ANGLE OF THE JAW IN THE MARSUPIALIA.*

THE posterior part of the jaw in the Marsupialia has been long recognized as peculiar in that the angle, instead of projecting vertically downwards, as is usually the case in

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the Mammalia, is bent abruptly inwards so as to produce a horizontal shelf, thus giving the jaw, when viewed from the outside, the appearance of lacking an angle entirely, its arcuate lower border passing directly into the articular condyle.

With the object of ascertaining the cause of this condition, the writer has examined various mammalian jaws and also dissections and serial sections through the heads of the common opossum (*Didelphys marsupialis*) and the pouch young of the wallaby (*Macropus* sp.).

The opossum shows the following anatomical relations. The whole outer surface of the inflected angle is occupied by the outer fasciculus of the masseteric muscle, the entire inner surface by the pterygoideus internus. Both of these muscles are powerfully developed, while the pterygoideus externus is much reduced. The latter muscle is attached above the inflected angle. The inflection introduces three peculiar features: It increases abundantly the insertion area of the masseter and pterygoideus internus ; It places the latter muscle in opposition to the lateral traction of the masseter on a weak symphysis ; it renders the line of traction of the pterygoideus internus vertical, so that with a reduction of the pterygoideus externus there is scarcely any provision for transverse muscular motion and so for a sectorial or a grinding action of the teeth. Of these peculiarities the last is probably the only one of primary significance. It contrasts strongly with the usual condition in placental types.

Sections through the head of the developing wallaby show the cavity of inflection to be occupied by Meckel's cartilage. This seems to indicate that the inflection has originated by the disappearance of bony elements on the inside of the jaw and by the reduction of Meckel's cartilage. *The inflected portion represents primarily not an angle, but a part of the lower border of the jaw.*

This action of platinum depends on its fineness of subdivision, and the difficulty of obtaining it of uniform quality in this respect has hitherto prevented the extension of experiments to the quantitative stage. Recently, however, Bredig has succeeded in obtaining a colloidal solution of metallic platinum by volatilizing the metal in an electric arc under water.* In this form the metal exposes an enormous surface, and is capable of being measured volumetrically, and the introduction of quantitative experiments is now possible. As little as one gram-atom † of colloidal platinum diffused through seventy million liters of water shows a perceptible action on more than a million times the quantity of hydrogen peroxide. What I wish to point out as especially interesting in the work of Bredig and von Berneck is this: they find that relatively minute portions of certain substances are able to inhibit the action of the platinum, and that these are substances which exert a markedly poisonous effect on the living cell and on enzymes. 1/345,000 gram molecule per liter of hydrogen sulphide already exerts a strongly restraining action, 1/1000 gram molecule of hydrocyanic acid per liter stops it entirely, and much less is able to retard it greatly. Carbon disulphide and mercuric chloride show a similar behavior. All of these substances are powerful poisons, and Bredig uses the very expressive word 'poisoning' with reference to their restraining action on the platinum; the platinum is 'poisoned' by hydrocyanic acid. Here we have a complete parallel with what is observed in the organism, and the parallel suggests a similar cause. The platinum acts towards hydrogen peroxide as a toxine, and the hydrocyanic acid as an antitoxine; or conversely, the metal may be compared with a natural ferment, the acid to a toxine which inhibits its action. It is

* *Zeit. Physik. Chemie.*, 31. 271.

† 193 grams.

not impossible that such studies, conducted with purely inorganic bodies, may help to throw definite light on the nature of immunity. At least we may hope that the study of catalysis, using simple substances under conditions admitting of exact measurement, will help to solve some of the deepest problems of physiology and dispel the ignorance which hides itself under the name of *vitalism*.

Time is wanting to consider at any length the newer relations of organic chemistry to the theory of valency, especially interesting among which is the attempt of Werner to show that the supposed constant tetravalency of carbon is simply a particular phase of a general law of combination which does not come under the current valence doctrine. I may mention also that Nef regards many peculiar reactions as due to the existence of a bivalent condition of carbon, which we have hitherto recognized only in carbon monoxide. So important, indeed, is bivalent carbon, according to this savant, that he expresses the conviction "that in the chemistry of methylene is to be found a future exact scientific physiology and medicine and perhaps an explanation of the vital processes."* If this be true, physiological chemists cannot be too prompt in abandoning all other investigations for the study of bivalent carbon.

I have alluded to but a few features of the more recent progress of organic chemistry, and pointed out some of its newer tendencies. Slow as this revival is, there can be no question that the trend is away from a too narrow contemplation of the formula as a final end of study, and towards the deeper consideration of nature as the manifestation of energy. There can be no question that the continuity of all classes of chemical phenomena will be more and more recognized. Within a few years we have seen a new kind of chemistry come

* *Liebig's Annalen*, 298. 374.

into the field of view, narrowly called physical chemistry, but more properly designated as *general* chemistry, because its principles do not lie apart, but are the substratum of all chemical phenomena, and it is by the reaction of this on the special provinces that their true progress will be maintained. Who shall share the honor of contributing to this progress? Who shall remain behind pondering over antiquated problems? Let me recall to your minds the tenacity with which Priestley held to the doctrine of phlogiston, the persistence with which Berzelius fought the theory of substitution, the satire of Liebig on the discovery of the yeast plant, and the sneers with which Kolbe greeted the first announcement of the laws of stereochemistry. There are not wanting to-day those who take a similar position towards the newer principles and theories of general chemistry. Some of us are comparatively young, and in sympathy with the spirit of the time, but if the genius of Berzelius and Kolbe did not prevent their finally calling on the stream of progress to stop, how much more likely are we, as we grow older, to be found in a similar position if we once begin to yield to the spirit of indifference to that which does not most intimately concern us. As the truly scientific man is not he who limits his interest to a single province, but rather he who attempts to gain a rational comprehension of nature as a whole, so he only is truly a chemist in the highest sense of the word who is in sympathy with all branches of chemical investigation and with all progress, and who does not merely admit, with benevolent ignorance, but actually feels and sees that physical, inorganic, organic and physiological chemistry are not separate, but continuous with each other and with all nature. It is not enough that we occupy ourselves assiduously with researches in our chosen but often narrow field, if by

much peering through the microscope of science we become myopic towards nature in general. We must, to use Kolbe's expression, frequently mount our Pegasus and soar to the heights of the scientific Parnassus. It is not the men who spend their lives in studying single groups of compounds or single phenomena, with interest in nought else, but those like van't Hoff, Ostwald, Fischer, and Hantzsch, who keep their minds open to light from all sources not the conservatives, but the radicals, who are lifting organic chemistry above the old fashioned and still fashionable structurism, and bringing about what I have called its *revival*.

H. N. STOKES.

THE WAIKURU, SERI AND YUMA LANGUAGES.

THE area of the tribes of the Yuman family was visited and crossed in the earliest epoch of American exploration. These Indians became known through their large numbers and the fine exterior of their bodies, but chiefly through their spirit of opposition to the white man's progress. Scientific exploration of their country, settlements and languages began about 1850 on the Colorado and Gila Rivers. The area inhabited by them soon appeared to be largely in excess of what it had been supposed to be; for from San Luis Rey, on the Pacific Ocean, their territorial boundary extended south of the Shoshonean family to the Tonto Basin, included the Maricopas on the Gila River down to the Cocopa country, and thence again ran to the ocean.

Jesuit missionaries began working in the peninsula of California about 1697, but never met with cordial receptivity among the natives. At the southern extremity dwelt the Pericú Indians; they lived, says Venegas, from Cape San Lucas northward, beyond the harbor of La Paz; for Padre Miguel del Barco, who wrote in 1783, says

The children of the California peninsula stand and walk before they are a year old. When they are born they are cradled in the shell of a turtle or on the ground. As soon as the child is a few months old, the mother places it perfectly naked astraddle on her shoulders, its legs hanging down on both sides in front. In this guise the mother roves about all day, exposing her helpless charge to the hot rays of the sun and the chilly winds that sweep over the inhospitable country.†

† Cradle of Turtle-shell, Low. Cal. Inds., 1773. Baegert, in Smithsonian Rep., 1863, p. 362.

Recd. March 15, 1908

FORD ASHMAN CARPENTER
UNITED STATES WEATHER BUREAU
SAN DIEGO, CALIFORNIA

February 27th, 1908.

Dr. C. Hart Merriam,
Chief of the U. S. Biological Survey,
Washington, D. C.

My dear Sir:

I have your letter of the 6th instant relative to some photographs of mine of the San Pedro Martir natives and take pleasure in inclosing some prints. The tatoo markings do not show in the pictures. My notes, made on the date the picture was made read

"Chief, aged 110 years, 6ft 2 inches in height: Tatooed in red other members of the tribe in black." Aug. 16, 1903.

The other picture shows the very bold profile of the Indians and represents in some degree their fierce and independent attitude. We found that firearms were almost unknown, - they depended almost entirely on their skill with massive bows and long reed arrows tipped with greasewood points for rabbits, and quartz heads for deer. They were expert in utilizing the mescal fibre but deficient in any kind of basket work. Their palm thatched huts were neat and the village was laid out with regularity. What impressed me most of all was their respect for the aged members of their colony.

If I can be of any further assistance, Doctor, please command me.

Yours very sincerely,

Ford Ashman Carpenter

3 inclosures

FORD ASHMAN CARPENTER
UNITED STATES WEATHER BUREAU
SAN DIEGO, CALIFORNIA

March 21st, 1908

Dr C. Hart Merriam,
Director U. S. Biological Survey,
Washington, D. C.

My dear Doctor Merriam:

I have your letter of the 15th referring again to the tatooing of the natives near the base of the San Pedro Martyr Mountains and would reply as follows to your questions:

1. As far as I can remember the tatooing on the chief was on the chest, and in the middle.

2. The design was not especially striking or unique or I should have noted it.

3. As far as I can remember there was no tatooing on the face of the males. The females of the tribe had the usual vertical marks similar to the stripes common on the Washoes of

and the lower types here in California.

4. I do not know that the tribe has a name, but I think that they bear a close resemblance to the Seris

5. They did not understand Spanish, conversation was carried on thru a half-breed Mexican, very black, "Francisco" by name.

+

Mr North, brother of H.H. North, the U.S. Immigration Commissioner for California, Appraisers Building, San Francisco, California recently returned from a long trip into that region, and the Commissioner was a guest of mine here recently and mentioned several of the details of this tribe as called forth by your letter. I would suggest that you write to the Commissioner asking that he forward your enquiry.

Very truly yours,

Ford Ashman Carpenter

*Recd. March
29, 1908 - C.M.*

THE INDIAN UPRISING IN
LOWER CALIFORNIA

1734 - 1737

AS DESCRIBED BY
FATHER SIGISMUNDO TARAVAL

TRANSLATED, WITH INTRODUCTION AND NOTES, BY

MARGUERITE EYER WILBUR



THE QUIVIRA SOCIETY

LOS ANGELES

1931

(279) He related, furthermore, how they had then gone on to San Joseph. But here someone had warned the father of what had happened in Santiago and urged him to take a mule and make his escape. But whether the venerable Father Nicolás Tamaral did not believe this or believed that flight was neither safe nor expedient, or because he did not have time for such a move, he failed to leave. On the third the rebels arrived at the mission and did to the venerable father what they had already done to the apostolic Father Lorenzo. First rebels from Mission Santiago seized him, then others whom the father had especially cherished and favored followed and, with thrusts, blows, and wounds, crowned him martyr.⁷⁶ His holy body was then burned while the rebels divided what spoils were to be had at the mission. The chief ringleaders not only took the best of all this, but even carried off his bones and sacred relics as trophies of the rebellion. Afterwards they murdered four boys who had served at the mission, one of whom was from Santiago and three from San Joseph, burning them as they had the blessed fathers. Later they inflicted similar vengeance on the family of a soldier who had been stationed at San Joseph but whom the captain had sent to Mexico. They committed twelve murders at the three missions. Finally they killed all livestock, large and small animals, burned the churches, ruined the houses, and destroyed what they could. Probably they would have done the same thing to my mission had I not made my escape.⁷⁷

⁷⁶ Father Nicolás Tamaral had finished Mass and was sitting in his room when the natives, unarmed, came in in small groups asking him for gifts of tobacco, corn, and trinkets. Without warning two Indians then seized him and dragged him outside where he was killed. Venegas, *Empresas Apostólicas*, VII, 954.

⁷⁷ The celebration of the Indians following these events was so prolonged that Father Taraval, forewarned, had time to escape.

The Dominican Mission Frontier of Lower California



By Peveril Meigs, 3d



THE NETWORK OF MISSIONS founded under the Dominicans in the latter part of the eighteenth century in northern Lower California established there a new and distinct culture landscape. These missions, though standing at the very doorway of Upper California, have remained almost unknown. A geographic analysis of them has not heretofore been attempted, and history has so greatly neglected them that the very existence of the last two missions has been overlooked or questioned. The present study, based upon five years' field work and such written knowledge as is available, delineates this almost forgotten scene of activity. The account is exact and vivid, and well exemplifies the virtues of that school of geographical writing which seeks to show human life and effort in its inevitable relationship with the natural environment.

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CONTENTS

	PAGE
PART ONE: THE CONQUEST OF A FRONTIER	1
<i>Introduction</i>	1
<i>An Inherited Frontier</i>	1
A break in the mission chain—The admission of the Dominicans to California—The division of California—The arrival of the Dominicans	
<i>Pre-Dominican Knowledge of the Field</i>	7
Explorations by sea—Jesuit land explorations—The Franciscan expedition of 1769—Later Franciscan exploration	
<i>The Frontier as a Field for Missions</i>	13
Selection of site—Qualifications of the area	
<i>The Founding of the Missions</i>	20
General procedure—Gathering Indians—Rosario—Santo Domingo—San Vicente—San Miguel—Santo Tomás—San Pedro Mártir—Santa Catalina and northern explorations—Descanso—Guadalupe—Summary	
PART TWO: THE DEVELOPED LANDSCAPES	41
<i>Rosario—The Typical Mission Culture</i>	41
Pre-mission culture—Outline of mission culture—Rosario Valley and its terraces—The first mission—The second mission—Fields and crops—Grazing lands and herds—Population—Communications	
<i>Santo Domingo</i>	63
San Quintín Bay: volcanoes, salt, and <i>nutrias</i> —The first mission—The second mission: site—Buildings—Fields and crops—Vegetation and herbs—Population	
<i>San Telmo Asistencia</i>	74
The natural landscape—San Telmo Arriba—San Telmo Abajo—Production—Communications	
<i>San Vicente</i>	80
San Vicente Basin—The military center of the <i>Frontera</i> —Population—Local site and buildings—Valley-floor erosion and terraces—Climate and crops—Outer lands and herds—The mission ranch—Coastal lands—Communications	
<i>Santo Tomás</i>	89
The natural landscape—The first mission—The mission springs and the second mission—Fields and crops—Herds and outlying ranches—Population—Harbors and sea trade	
<i>San Miguel</i>	99
The trays: distinctive land-forms—Climate and vegetation—San Miguel Valley—Land use and <i>rancherías</i> of the Indians—Herds—Mission buildings and communications—Fields and crops—Population	

CONTENTS

	PAGE
<i>Descanso and the Northern Border</i>	106
Existing records of Descanso—Descanso Valley and its changing floor—Fields—Climate—Buildings—La Viña orchard—Outlying landscapes—The Dominican-Franciscan boundary—Frontier lands: Rosario Plain, Médano Valley	
<i>Guadalupe</i>	115
Natural landscapes—Indians: <i>rancherías</i> and rebellions—Mission developments	
<i>Santa Catalina</i>	119
The Álamo plain and its margins—Herds—Indian population and <i>rancherías</i> —Local site and plan of the mission—Indian uprisings—Development in crop lands and cañons—Surviving Indians	
<i>San Pedro Mártir</i>	126
The Sierra—Outlands and ranches—Population—The mission valley and its development	
PART THREE: SUMMATION	133
<i>Figures of Aboriginal Population</i>	133
Early estimates—Mission books—Censuses and other sources—Comparisons with Upper California—Population of extra-Dominican lands	
<i>A General View of the Missions</i>	143
Average mission development—Mission individualities—Communications—Comparison with adjacent missions systems—Outside income	
<i>The Passing of Mission Culture</i>	153
Life-cycles of the missions—Causes of the decline	
<i>Post-Mission Landscapes</i>	157
Valley settlements—Gathering of wild products—Grazing—New culture elements: gold and ports—Large-scale agriculture—Influences from the north—The future	
APPENDIX: WEIGHTS AND MEASURES, CROPS AND HERDS,	

THE STORY of the Franciscan missions in Alta California is so well known as to wear the semblance of a fireside tale. But the story of the Dominican missions to the south, though not unknown in part to a few scholars in the field, was a tale yet to be told until the present book at last made it conveniently available in its entirety. The Dominican Order of Preaching Friars, though never so powerful in New Spain as the Franciscans, had nevertheless a venerable background of missionary experience. The very invention of the mission system had been made by a Dominican, the Vicar Pedro de Córdoba, about 1512, as a substitute for the *encomienda* system. But the Dominicans had a hard row to hoe in Baja California; they had to battle against both hostile Indians and hostile nature, and to suffer severe losses from disease.

The mission system of the Californias, starting from the original foundation at Loreto in 1697, grew under the labors of the Jesuits until it covered the Peninsula as far north as Santa María. In 1768, Franciscans replaced Jesuits as the directors of the Californian establishments. Their first mission, San Fernando de Velicatá, merely extended by a few leagues the area conquered by their predecessors, and their second was founded at San Diego, one hundred twenty leagues to the north, leaving a wide gap. Then, in 1777, by the terms of an agreement between Franciscans and Dominicans, the latter took over the old Jesuit missions of Baja California and undertook to develop the frontier of Velicatá. Filling in the gap, they founded nine new missions, and maintained them until the general disestablishment. The story of their persistence against odds will enlist the sympathy of every reader, and the author's thoroughness and skill will arouse admiration and command respect.

San Vicente Basin—The military center of the <i>Frontera</i> —Population—Local site and buildings—Valley-floor erosion and terraces—Climate and crops—Outer lands and herds—The mission ranch—Coastal lands—Communications	
<i>Santo Tomás</i>	89
The natural landscape—The first mission—The mission springs and the second mission—Fields and crops—Herds and outlying ranches—Population—Harbors and sea trade	
<i>San Miguel</i>	99
The trays: distinctive land-forms—Climate and vegetation—San Miguel Valley—Land use and <i>rancherías</i> of the Indians—Herds—Mission buildings and communications—Fields and crops—Population	

misc/Nev./E100

Pah-ran'-ă-gats : Ute group of Nevada

misc./Nev./E100

80/13

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From 'History of Nevada', Thompson & West, 1881.

[186

"The Pah-ran-a-gat Indians are a branch of the Ute family, and derive their tribal appellation from the cultivation of the water-melon, which in their language is called Pah-ran-a-gat (pah, meaning water, and ran-a-gat, melon, or vine-growing). At the time the prospectors first entered the country occupied by them they found this band inclined to peace, and engaged after their rude manner in tilling the soil. Although they raised a small quantity of wheat and some corn, their principal crop was the squash. A diminutive species of sun-flower was also planted for the seeds it yielded, and some water-melons were also to be found in their cultivated patches. Grass seed was also largely used by them as food. To irrigate the land under tillage they had constructed several ditches, which were creditable to these primitive engineers. Crystal Spring, which flows an estimated head of 600 inches of water, was the source of supply for the largest of these ditches, and at its head the canal was eight feet wide on top, six feet deep, and several miles in length. To dig this they had procured iron from the abandoned emigrant wagons in Death Valley, which they had (pa)tiently cut and shaped and fastened with strong twine upon wooden handles, to be used for picks and spades. As winter approached crops were carefully gathered and cached for future use, and they were thus enabled not only to live well themselves, but were also prepared to trade agricultural products to their mountain neighbors who depended for a living upon the results of the chase and pine nuts.

The Ash-Utes were the more constant dealers with the Pah-ran-a-gats, and supplied the latter with much dried meat, buckskins, etc. The Indians, however, soon traded off to the whites the land they had tilled, and adopted the vagabond life common to the race.

"In the latter part of the summer of 1865 Pahrnagat Mining District was for a time nearly deserted, the early locators there having sought other fields. At the time of which we write, about the only white persons remaining there were W. H. Sales, Indian Agent, C. W. Wandell, William Woodman, Ransom Brooks, S. S. Sputt, Isaac Borton and Doctor Grub. The Indian Agent Sales had sometime previously promised the Muddy tribe of Indians, who lived some distance south of the mines, that he would visit them and dispense their annuities, which promise he failed to fulfill. This, with the small number of whites in the vicinity, was a sufficient inducement to start these untutored sons of the desert upon the warpath, and every Muddy warrior capable of bearing arms became a member of an expedition of extermination against the little colony of white men at Pahrnagat. The tribe occupying the valley at that time--the Pah-ran-a-gats--were divided into two bands, one of which was headed by a chief, called by the whites "Butternut," and the other by Chief Pah-vitch-ick. An Indian, who had been brought up in a Mormon family and who was known by the sobriquet of "Buck," led the hostile Muddys. Reaching the lower end of the valley Buck halted his forces near the lake, and sent a runner to the

Pah-ran-a-gat camps inviting Butternut and Pah-vitch-ick to a council of war. The result must have been satisfactory to Buck, for, a few days after that time, the whites became aware that something unusual was brewing, from the fact that many of the Pah-ran-a-gats had absented themselves. One of the ¹⁸⁷retinue of Agent Sales was a Meadow Valley Indian, called Jack. Sales considered this man trustworthy, and therefore imparted his suspicions that trouble might be brewing. Jack undertook to find out the truth. Leaving the white camp he absented himself three days. Upon his return he related to Sales the state of affairs as detailed above, and the prospectors were forewarned. Not being prepared for an extended fight, it was thought best to leave for some of the outlying Mormon settlements, and by ten o'clock of the next day after Jack's return, quietly and with as little bustle as possible, the white men broke camp at Logan, and at noon halted at Crystal. Thence they went to Pah-hoc, reaching there at eight o'clock. So cautiously had they moved that they did not think they were followed by the allied Muddys and Pah-ran-agats, and therefore sought repose in fancied security from molestation. About midnight Jack was awakened by the apparent "too-whoot, too-whoot" of an owl, to which without hesitation he returned an answering "too-whoot." A few minutes thereafter a dusky form appeared in the gleaming, and soon Pori, a Pahranagat sub-chief, came stalking into camp. This Indian reported that the Muddys were upon the trail;

that they were divided into three parties, one of which was detailed to cover the spring at which the party obtained water; the second to raid the camp, while the third would gather up and run off the stock. Immediately all was bustle in the camp; kegs were taken to the spring, filled with water and put in the wagons, of which there were three. A party was sent out to bring in the animals, and everything was packed and preparations made for defense. By the time defensive operations were complete Buck and his band appeared. Finding that they could not surprise the camp, a strategic movement seemed to be in order, for Buck and three of his men walked boldly in, as though no mischief had been contemplated. Shortly after ten others followed. At this rate the eight white men would soon be overpowered, and some decisive measure must be taken. The whites immediately covered the thirteen Indians with their guns, compelled Buck to order them to lie down in a pile and to warn the Indians outside of the camp not to approach under penalty of having their prostrate companions shot dead. These vigorous measures checked the contemplated attack, and the remainder of the night was passed in guarding the prisoners and keeping off their friends. Buck in the meantime made two attempts to escape, and was once prevented by Doctor Grub and the other time by Ransom Brooks from so doing. When morning came Agent Sales gave the Indians what annuity goods he had, and by that and other means they were induced to take the trail

and return homeward. After the departure of Buck and his warriors the white men started upon their journey to the settlements, and the next day arrived at Panaca without further trouble.

"One or two months after the occurrence of the incidents above related, all of these men, with the exception of Agent Sales, returned to the mines, and with them came many others, attracted by reports of mineral wealth.

"That same year, an Indian of the Pahranagat tribe, named Oh-kas, murdered a white man named George Rogers, to get possession of a fine horse which the latter owned. Another Indian informed the whites of the transaction; the murderer was caught, compelled to disclose the place where Rogers' body was secreted, and then hung.

"Early in the spring of 1866, a camp of Muddy River Indians was made near Quin's Cañon, in the Shen-nic-a-rah mountains, in the White Pine range. These Indians began to steal and run off stock from Pahranagat, and other places. Agent Sales being absent, the miners thought to adjust the matter without his assistance, which they did in a summary manner. A party of six white men was organized, and one of the number, named Hoppin, was chosen Captain. The services of two friendly Pahranagats were enlisted, and one evening, about dark, the party left their camp for the hunt on horseback. Early in the morning after the second night out, while in Quin's Cañon, they discovered "signs" of the enemy. Leaving their

horses in charge of one of the party, named N. H. Carlow, the others carefully reconnoitered until they located the Indian camp. They then divided, two in one squad and three in the other. The two went directly towards the Indians, while the three others had cautiously slipped around and were approaching in the rear of the camp. The Indians seeing the two white men approaching made fierce gesticulations, and dared them to fight. The three men in the rear were not seen by them until they had come within twenty yards and delivered a well-directed volley from their rifles. There were twelve Indians in the camp. After the fight eleven of them lay dead, and the remaining one had escaped only to die, for he was mortally wounded.

"The number of Indians in Lincoln County in 1870 was estimated by the Indian Agent to be 1,235. Since then they have fallen off rapidly, and probably do not at this time number more than one-half the above figure. They are Pah-Utes with various local tribal names. Though generally peaceful, they occasionally commit depredations. In December, 1874, a party, supposed to belong to Tem-pah-Ute Bill's band of Indians, attacked and killed two white men about seven miles from Hiko. The names of the two men killed were Peter Dawson and Charles Olsen. Another man, named William Hannan, was at the same time shot and wounded in the shoulder, but escaped and told the story of the murder. The settlers of Hiko immediately gathered together, and a scouting party went out after the Indians, with fruitless results. On the sixteenth of December, the

following appeared in one of the Pioche papers, over ¹⁸⁸the signature of J. S. Hoag, Under Sheriff: M. Fuller, District Judge: J. H. Cassidy and George Goldthwaite:-

"The Indians have killed eight persons, including one woman and three children, within the last few days in this county, on the Muddy Reservation and near Hiko. We have no arms and no protection. We wish arms and that the Indians be punished."

History of Nevada, Thompson & West, 1881,
Ch. XXIII, p. 186-188.

"Pah-nar-a-gat Indians". Hist. Nevada (publ. Thompson & West
Oakland, Calif. 1881. (Edited by Myron Angel). pp. 186-188.

Spelling of headline Pah-nar-a-gat obviously an unintentional
typographic error by transposition of the 3 letters of the 2^d syllable
(nar instead of ran), as shown by the correct spelling
'Pah-ran-a-gat' throughout the article.

The name Ash-Utes occurs on p 186 as that of a
tribe or band trading with the Pahranagats.

Shoshone Stock: Piute of E. California & W. Nevada misc./Nev./E101

Misc./Nev./E101

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PIUTE BOUNDARIES

In Col. Warren Wasson's official report (Apr. 20, 1862) of Owens River hostilities, is the following:

After visiting the Piutes at Mono Lake to reassure them, "We joined Lt. Noble at Adobe Meadows, 30 miles from Aurora [SW of Walker Lake, Nev.], on the night of the 4th of April. The next day I left the command, with the two Indian interpreters, and traveled 8 or 10 miles in advance of the troops. About noon we passed the boundary between the Pah-Ute and Owens River Indians country, and traveled 25 miles, and encamped. The next day we reached the upper crossing of Owens River."

He says ^{Mono Lake} the Pah-Utes had sent with him "one of their tribe who spoke the language of the Owens River Indians."

--Report of Col. Wasson, 1862, in History of Nevada, pub'd by Thompson & West, 167, 1881.

In another report (June 28, 1862), this time of a trip to Ruby Valley, ^{Nev.} Wasson says:

" . . . arrived at Smith Creek [SW Lander Co.], Dec. 19th, eight o'clock P.M. This is the first station in the Shoshone country. The summit of the mountains west of Smith Creek being the boundary between the Pah-Utes and the Shoshones."

--Ibid 178.

ATTACK BY SHOSHONE INDIANS IN
GOOSE CREEK CANYON

The Red Bluff (Calif.) Independent,
Sept. 13, 1861, reports the arrival of
Mr. A. Soule, who had crossed the plains
in a company of 9 men and 4 women, and
adds:

"While coming through the Goose Creek
Cañon, Mr. Soule says, his party were
attacked by the Shoshone Indians; one white
man was wounded. The train returned the
fire and wounded several Indians, when
they retreated. He says he heard nothing
of the reported massacre at Goose Lake,
and thinks there is no truth in the report,
as his was the only train on that route."--
Red Bluff (Calif.) Independent, Sept. 13, 1861.

Carded

PAH UTAH INDIANS FROM SALT LAKE IN CALIFORNIA

The following is from the Marysville Weekly Express, Sept. 4, 1858.--

"The Alta learns from a gentleman who arrived in San Francisco on Tuesday evening that a party of some 60 Indians of the Pah Utah tribe came into the old mission of San José whilst he was there, on Monday. They had, so far as could be learned, been driven by the Shoshone Indians from the region around the Salt Lake valley. They came by the lower route and up through Livermore's Pass and so into the Mission. They had arms, mostly the carbine, but were poorly clad, and at the time our informant saw them were seeking work. About 1/6 of the number were squaws. The papooses are represented as being well formed, smart and handsome."

Marysville Weekly Express (from Alta California), Sept. 4, 1858.

HONEY LAKE INDIANS

The Red Bluff Semi-weekly Independent, April 29, 1862, publishes the following note about a battle between the whites and the Honey Lake Indians:

"The Honey Lake Indians.--Mr. Roop, who was chosen Governor of Nevada Territory by the people thereof, and acted in that capacity until Nye came, received a letter at San Francisco, yesterday, from E. D. Morrison, of Susanville, stating that the Indians of Honey Lake Valley are likely to whip the whites in the battle now going on there, and asking for assistance. There are, he says, 57 white men in chase of the Indians; but while these are gone, the Indians come into the valley, drive stock, and kill the people. He estimates that they have driven 1,500 head of cattle and 250 head of horses."--Red Bluff (Calif.) Semi-weekly Independent, April 29, 1862.

MAJOR ORMSBEE'S EXPEDITION AGAINST THE PYRAMID LAKE PIUTES.

Colonel Francis J. Lippitt, who lived in California from 1847 to 1851, and again from 1855 to 1863, spent six months in Washoe, during which time he served under Major Ormsbee in his expedition against the Piutes. In his 'Reminiscences' published in 1902 he gives the following account of the expedition.-

"During my stay in Washoe a party of Piute Indians [100] massacred a white family in the neighborhood of Pyramid Lake. Some 80 mounted men under Major Ormsbee started at once to chastise them. The Volunteers found the Indians to be in much larger number than they supposed, and the result of an obstinate battle was that they were all killed except a man and a boy who managed to escape, and who reported what had taken place. All Washoe was instantly aroused, [101] and in a few days a regiment of 1,000 volunteers was raised and organized under Colonel Jack Hays, the famous Indian fighter, and a conspicuous hero on the Mexican war. Before they were ready to march, three companies of regulars from San Francisco, with some mountain howitzers, arrived to reinforce them. . . .

After crossing a very hot and waterless sandy desert of 26 miles -- the regulars in advance -- we marched near the right bank of the Truckee River, which flows north, emptying into Pyramid Lake. On the way Captain Stewart descried

Ormsbee Against Pyramid Lake Piutes - 2.

at about 400 yards to the left of the road a column of smoke, and sent me forward to reconnoitre, as ^{we} were liable to come on the Indians at any moment. I found that the smoke came from the remains of a fire, but that there was nothing to indicate whether the fire was kindled by Indians or by whites.

At sunset the regulars encamped near the river; the volunteers about half a mile in rear. At about 500 yards to our right was a chain of heights, to reach which a wide and deep valley would have to be crossed. We had just [102] stacked arms, sent off the animals to graze, and told off men to prepare supper, when suddenly rushed by us a troop of cavalry which Colonel Hays had sent ahead to reconnoitre. They were being pursued by the Indians mounted on their ponies, and it was then I heard the Indian war whoop for the first time. But the Indians, finding us in such superior numbers, stopped their pursuit, and took up a defensive position on the heights. We promptly formed line, broke into column, and double quicked toward the heights. The Volunteers hurried up also at double quick, passing to our left, Captain Stewart with two companies following them until they had unmasked a large pond or lake separating them from the Indians. The company I was with, under Lieutenant Robinson, marched straight across the valley toward the heights, where the Indians' left was posted. After we had crossed the valley and began our

Ormsbee Against Pyramid Lake Piutes -3.

ascent the Indians opened fire on us. An officer on a spur to our left shouted that there was a spur on our right by which the Indians' flank might be turned. Someone had to be detached to find it, and I volunteered for that purpose, but I had not proceeded more than about 200 yards when I saw that the Indians had stopped firing and were fast retiring, and I returned to the command.

As to casualties, in the Volunteer regiment Captain Story was killed, and there were doubtless some wounded, but I remember now nothing about them. In the company I was with the only man that was hit was the orderly sergeant, by whose side I was marching. The ball was stopped by his body-plate, and the bruise resulting from it was probably not severe. It was possibly a spent ball, but it is highly probable that it was fired with poor powder. The Indians, in annihilating Major Ormsbee's command, not only fought fiercely, but must have had a supply of good ammunition. They had probably used it up. My belief is that unexpectedly finding us to be in superior force, and seeing how ineffective was their fire, they decided to abandon the field.

. . . .

Coming off the field, one of the Volunteers passed us brandishing ^{on} his bayonet an Indian's scalp, dripping with blood -- a most revolting sight. We heard afterward that the Indians' loss was about 100, which may be true.

Francis J. Lippitt, Reminiscences, pp. 100-102, 1902.

The Ormsby Piute Battle, Pyramid Lake, Nevada 1860

Thomas G. Cary, who went to California in 1849 and lived there for many years afterwards, in 1885 presented to the Library of Congress a brief manuscript history of California, which he had compiled, and which included the following article, entitled

Troubles with Indians in Washoe

"With the exception of the few original settlers in Washoe, who had come across the plains from different parts of the country west of the Mississippi River, the entire white population of the silver district came from California. Although there were many rough men among them, there was not the same dangerous element in Virginia City, that there was in San Francisco, ten years before. There was, however, one class of inhabitants in that part of the country who, for a time at least, proved to be more dangerous neighbors, than Sydney convicts, or New York Shoulder-strikers.

The Indians in the mining regions of California are, or were, -- for they must be nearly extinct by this time -- a timid in-offensive race called 'Diggers', from their living on roots, acorns, etc., and the Miners looked upon them as inferior animals, who might be occasionally useful, if they could be made to work, but who were not worth the trouble of teaching. The Californian, therefore, looked upon all the Indians on the Pacific slope, with the same contempt, that he had always felt for the miserable half-naked 'Diggers', whom he had been accustomed to

Cary 2

see prowling about the mining camps on the western side of the Sierra Nevada.

In Nevada, there are several tribes of Indians, and although they have been nearly exterminated by the march of civilization, yet at the time of the discovery of silver, the Pah-Utah tribe or the Pi-Utes, as they were called, could muster, so it was said, nearly 2000 fighting men.

Early in the month of May 1860, four white men, who were at Williams's rancho, or station, on the lower Carson River, were all murdered, while asleep, by a small party of Indians. One of the usual occupants of the cabin was absent at the time of the massacre. On his return, he found the mangled remains of his companions. Fearing for his own safety, and thirsting for revenge, he made all haste to the settlements, and told his story in Carson, and at Virginia City. At the news of this outrage, the white inhabitants of Washoe, instead of trying to arrest and punish the actual perpetrators of the murder, determined to chastise the whole tribe, who were said to be in force near Pyramid Lake.

A party of men numbering over 100, citizens of Carson and Virginia City, under command of Major Ormsby, one of the old settlers of the country, started on this expedition, armed with all the weapons they could find, rifles, muskets, shot-guns and revolvers. As they had some distance to travel before meeting with the hostile tribe, it was necessary to carry a supply of

Cary 3

provisions for several days. Their commissariat was as heterogeneous as their armament, each man carrying such a supply of crackers, sardines, bologna sausages, etc. as he would have taken if he had been going on a hunting expedition for two or three days. In fact, most of the party went to hunt, not animals but men, and were actuated, not by a love of sport, but by a desire for revenge.

The Indians, knowing the whole country thoroughly, easily kept track of the white men without being seen themselves, and were able to arrange, to suit themselves, the time and place for the proposed chastisement. It was not long before those who had started on this expedition, found that it was likely to be anything but a pleasure party. The invading force went on without seeing any signs of the Indians, until they arrived within a short distance of Pyramid Lake, some 40 or 50 miles north of Virginia City, where a small party of Pi-Utes made their appearance, but did not wait an attack. They retreated into a cañon or valley of the Truckee River. Here they were followed by the whites, who had no sooner got fairly into the valley, than they were fired upon by the Indians, who were hidden among the bushes on the hill-side. Quite a number of the Americans were killed, among whom was Major Ormsby, the leader of the expedition. There was a general panic; but one little band of gallant men, among whom were Henry Meredith and Richard Snowden, made a stand, and told the others to run for their lives, and save themselves if they could, while they would try to keep the Indians in check. Of those who fled, some had

horses and escaped from the valley at once, others who were on foot concealed themselves among the bushes and underbrush until night-fall, when they groped their way in the dark, hunting for the trail which led to Virginia City. It is impossible after such a lapse of time, to give, with any approach to accuracy, the number of lives lost on this occasion. The towns of Carson and Virginia were not a year old, the inhabitants were all newcomers, and the accounts of the affair published in the California journals were made up from all sorts of flying rumors, and contradicting stories. It was supposed that nearly 150 men started on the expedition, and of these, about 30 were found dead, and as many more were missing. This statement is probably very nearly correct.

When the news of this catastrophe reached Virginia City, the alarm among the inhabitants was very great. Nearly every weapon of defense, and all the ammunition had been taken by those who had joined this ill-fated expedition. If the Indians had the will and the courage to follow up their victory, they could easily take possession both of Virginia City and of Carson. There was telegraph wire from Virginia City to Sacramento; and messages were sent back to Sacramento and to San Francisco, begging that arms and ammunition should be forwarded at once. Of men they had enough, but a general attack from the Indians was imminent, and they were literally without means of defense. The excitement produced in California was intense. The Governor of the State was at the City of Los Angeles, beyond the reach of telegraphic communication, but the Secretary of State, who was in Sacramento, took the responsibility of sending 250 rifles

and 5,000 rounds of ammunition, which were entrusted to the care of Mr. Charles Snowden Fairfax, whose cousin, Richard Snowden, was one of those who, a few days before, had given a life to save the lives of many.

At that time the trip from Sacramento to Virginia City could not be accomplished in half a day, but was a long and tedious journey over high mountain roads, and through difficult passes. The Sacramento Valley Rail Road Company offered a train to the terminus of the road at Folsom; from there the Placerville Stage Company took the party as far as Placerville, where a pack train was to be in readiness and horses for the escort. Two thousand dollars had been raised by subscription in Sacramento, to defray the expenses of the expedition. They left the city of Sacramento on Sunday evening, and arrived in Virginia City on Thursday, amid great rejoicing. They found that a number of volunteers had been drilling daily in anticipation of the arrival of arms and ammunition from Sacramento, and preparations were begun at once for a fray into the Indian country.

There happened to be in Virginia City, at this time, ^{the same} Mr. John C. Hayes, who had taken the two men Whittaker and McKenzie from the rooms of the Vigilance Committee in San Francisco, on the morning of the 21st of August 1851. He was Sheriff of San Francisco at the time. Colonel Hayes was an old Texan ranger. He was requested to take command of the expedition, and he readily accepted the offer, being much more in his element fighting Indians, than he was, acting as Sheriff of San Francisco.

Shortly after the arrival of assistance from Sacramento,

Cary 6

two companies of U. S. troops made their appearance. They had been sent from California by General Wool, and were under the command of Lieutenant (afterward General) Gibson.

Everything was now ready for an encounter with the Indians. The volunteer force amounted to about 500 men, many having come in from mining camps and towns in the neighborhood. The United States troops had with them some mountain howitzers, and if the whites could only come to close quarters with the Indians, there was no doubt of the issue of the combat. Colonel Hayes had already been offered the chief command of the expedition, but there was no feeling of jealousy on the part of the commander of the U. S. troops, who knew 'Jack Hayes' by reputation, and was very glad to benefit by his experience as an Indian fighter.

Men familiar with the country were sent out as scouts, and every measure was taken to enable the civilized force to come to close quarters with the enemy. It was learned that the main body of the Indians had left the vicinity of Pyramid Lake, and were in the valley of the Carson River. A movement was made, therefore, in that direction. For some days after leaving Virginia City, no Indians were seen; but early on the morning of the fourth day, a party of mounted rangers who had been 'outlying' at some distance from the main body, dashed into camp, closely pursued by a large number of Indians. There was an immediate turn-out of the whole force, but the Indians did not wait for an encounter, and speedily disappeared. A day or two later, while still on the Carson River, another scouting party was driven in, and the Indians could be seen mustering in force on the neighboring hills. An attack was made

Cary 7

upon them. Lieutenant Gibson charged up the hill-side with his mountain-howitzers, while the volunteers kept up a brisk fire with their rifles, which being of a much longer range than the carbines of the Indians, gave them a great advantage. Many of the Indians were killed. Their dead bodies were carried off by their comrades, who, after half an hour's fighting, disappeared. In this affair, one regular soldier was killed, and Captain Story of the Virginia City guard was mortally wounded. Several others were wounded, but none were dangerously hurt.

As it was probable that the Indians, after this repulse, would return to the neighborhood of Pyramid Lake, a guard of 100 men was left in the camp to look out for the Pi-Utes, and to keep watch over the provisions and other stores, while the remainder of the force went to the scene of the late disaster of Major Ormsby and his party. Long before reaching the ground where the encounter first took place, they continually met with the blackened corpses of those who had been killed in their flight. Few of them could be recognized, as the clothes and every article by which they might be known, had been taken by the savages, and in that peculiarly dry climate, the bodies were withered like mummies.

When they reached the place where Snowden, Meredith, and the other noble fellows had made their desperate stand, they found them lying as they had fallen, side by side. After preparing the remains which could be identified, to be sent to the friends of the deceased, and having given a decent burial to the rest, the party proceeded to within a short distance of Pyramid Lake, where they established a camp.

At midnight, Colonel Hayes with about 150 men, most of whom were frontiersmen, accustomed to skirmishes with Indians, left the camp without the knowledge of anyone except the guards, and the few who were in command. He made a rapid march, following the information he had received from his scouts. The party rode until noon, finding fresh trails which showed that the Indians were in advance of them with their lodges, and their women and children. At last, halting at the base of a steep hill, Colonel Hayes told his men to dismount, and leaving the horses under the care of a strong guard, he led his party on foot up the side of the hill, merely saying in his quiet way, that 'he rather thought they were in for as pretty a fight, as any of them had ever seen.' A shot being fired from the crest of the hill, killing one of the Americans, the whole party rushed forward, and soon gained the summit, but the enemy had fled. It was useless to pursue them further, and the party returned to the camp. The next day it was decided that the volunteers need remain no longer in the field, as the U. S. Troops were in sufficient force to overawe the Indians. They, therefore, returned to their homes. The regular troops established a station at Williams's ranch,, which has been enlarged and is now known as Fort Churchill.

The Pi-Ute is no longer a dangerous neighbor, but the improvement is owing neither to any change in his own moral character, nor to the more kindly treatment he receives from his white brethren. The Pacific Rail Road has done more to domesticate -- one cannot call it, civilize -- the Indian, than all the volunteer rifles, and U. S. Howitzers that can be brought to bear upon him."

INDIAN CHIEFS AT PYRAMID LAKE COUNCIL, NEV., APR. 1860.

Names of, and remarks on, chiefs present at Pi-Ute council at Pyramid Lake, Nev., in April 1860, before battle of Pyramid Lake. "Pah-Utes," "Bannocks," and "Shoshones," the two latter having Piute relations.

--History of Nevada, pub'd by Thompson & West, 150-151, 1881.

BATTLE OF PYRAMID LAKE, NEV.

Long account of battle of Pyramid Lake, 1860, from murder of Dexter E. Demming, Jan. 13, to slaughter at Pyramid Lake May 12, the avenging battle of June 2, and the disbanding of the volunteers June 7.

--History of Nevada, pub'd by Thompson & West, 148-164, 1881.

(Information from both white and Indian survivors.)

CAPTAIN TRUCKEE

Some facts regarding him are given by Harry L. Wells, in
Hist. of Nevada Co., Calif., 52, 1880.

PAHUTES in Nevada

(Bancroft, Hist. Nev., Colo., and Wyo., 1890.)

in Nevada.

Chapter IX. INDIAN WARS, 1849-1882: Californian emigrants of 1849 -- Subsequent deeds of violence -- Winnemucca and the Pah Utes -- Outbreak of 1860 -- Attitude of Young Winnemucca -- The Shoshones -- Attack on Williams' Station -- Organization of forces -- Battle of Pyramid Lake -- Death of Ormsby -- Movements of troops -- Further fighting -- Continued troubles -- The Gosh Ute war -- Treaties and reservations. (205-223.)

Immigrants' encounter with Pah Utes at Battle Mt., in 1857 (p. 206).

Pah Utes offered their warriors to fight the Washoes (206).

Pah Utes gave trouble in Humboldt valley, 1858 (207).

Pah Ute outbreak of 1860; Winnemucca declines to surrender and demands \$16,000 for Honey Lake Valley (208).

At Pyramid Lake council, of Indians in 1860, "was a chief of the Shoshones who had married a Pah Ute" (208).

Trouble on Owens River; reservation Indians in Nevada were "willing and anxious to go to war with the Owens River tribe should they be asked to do so." (218)

Fighting in 1865-66 (220).

"The friendly Pah Utes, less vile, more manly [than the Washoes], and numbering a little over 1000", were placed on reservations confirmed to the Indians in 1874. (221)

In the Modoc war of 1872-3 "the Modocs looked for assistance from the Pah Utes and Shoshones in that quarter." (222)

Reservations, treaties etc. (222-223).

PIUTES.

(Southern California.)

"About 40 miles above the junction of Bill Williams fork we left the Colorado at the mouth of a dry arroyo, heretofore supposed to be the bed of Rio Mojave. Gradually ascending the barren slope of the hill-side ten miles from the Colorado, we found several small springs of good water. Twenty miles beyond, we encamped upon a pretty rivulet, which watered a small valley that had been converted by the mountain Pai-utes into a luxuriant garden."-- Whipple, Pac.R.R.Repts., Vol.IIIa [Extr. from Prelim.Rept.] p.19, 1856.

MONOS [*Mono Lake Pintes*]

An account of the method of storing, packing, extracting the tannin, and preparing acorns for food by the Mono Indians, ^[*Mono Lake Pintes*] who cross the Sierras ~~formerly~~ to Yosemite Valley for the purpose of collecting pine nuts and acorns for food.

--Hutchings, Scenes of Wonder and Curiosity in California, rev. ed., p.118, 1871.

PIUTES

(Bancroft, Native Races, I, 466-467, 1874).

The territorial range of this tribe, various spellings of the name, and other information derived from various sources, with references.

HUMBOLDT CO., NEV.

INDIAN HOSTILITIES, 1864-1869

Hostilities in N part of Humboldt Co., Nev., Paradise Valley and Quin River regions, 1864-1869, by Piutes and some Bannoks and Shoshones, described in History of Nevada, pub'd by Thompson & West, 169, 170-177, 1881.

PIUTES

(Sarah Winnemucca Hopkins, Life Among the Piutes, 1883.)

Mythology (pp. 6-7)

Domestic and Social customs (pp. 45-55)

Burial custom (p. 70)

Traditions (pp. 73-75)

Antelope hunting and charming (pp. 55-57)

PIUTES

NEVADA

A great deal of material regarding the Piutes, in History of Nevada, pub'd by Thompson & West, pp. 145-188, 1881.

Battle of Pyramid Lake described in detail.--148-164.

Chiefs at Pyramid Lake council, before battle.--150-151.

Black Rock Tom, a chief.--174-175.

Capt. Soo (Mo-guan-ne-ga), chief of Humboldt River Piute.
--150, 174.

Naches, a sort of chief.--184, 186.

Capt. Charley, successor to Naches.--186.

Piute anecdotes.--184-186.

Piutes in Lincoln Co.--187.

Note,--Spelled Pah-Utes throughout the book.

Population

PAI-UTES

Number of Pai-Utes "near the Lake of Soda" [Soda Lake, Mohave Desert] given as 300.—Domenech, Seven Years' Residence in Gt. Deserts of N. Amer., Vol. I, 186, 1860.

✓

P I U T E S.

"As we entered the valley ^{Pit River,} [Round Valley, north-eastern California], unusually large Indian smokes curled gracefully upwards here and there, announcing the arrival of strangers. Turning southward, we followed the base of the hills to our evening camp. Indians were seen at some distance as we were encamping, and Captain Morris rode to them and invited them to accompany him to camp. They are short, but muscular and well-made men, calling themselves Pah-Utahs. They were naked and wild, and we could comprehend but few of their signs. Their noses were bored and ornamented with a horizontal bar of shell or bone."—Lt. E. G. Beckwith in Pac. R. R. Repts., Vol. II, B, p. 42, 1855.

Piute

Powell, J. W.--Notice of work of James Mooney among Paiutes
in Nevada in connection with the ghost dance.--Bur. Eth.
Rep., 1891-92, p. XXXII, 1896.

PIUTES OF NEVADA

Mythology as to the demon-deity in Pyramid
Lake.

Bancroft, Native Races, Vol. III, p. 135, 1875.

P I U T E HOSTILITIES

NEVADA

Peter Lassen met his death in 1859 "at the hands of the Pi Ute Indians in the mts. N of Pyramid Lake."

Frank T. Gilbert, Hist. of Calif., Vol. I of Hist. of Butte Co., Calif., by Harry L. Wells, p. 110, 1882. (Two vols. in one.)

PYRAMID LAKE PIUTES

The San Francisco Weekly Bulletin, Jan. 28, 1860
publishes the following:

"The Pi-Utes about Pyramid Lake.--On 29th
December, George Sturtevant and two other residents
of Washoe Valley returned from Pyramid Lake, whither
they had driven some 600 head of cattle for feed.
Sturtevant reports, says the Territorial Enterprise,
that his party were met at the Truckee Meadows by
old Win-ne-mocker, the Pi-Ute Chief, and a number
of his Indians, who at first forbade them from
driving their cattle below the Meadows on pain of
expulsion. There were some 500 Pi-Utes there, and
the old Chief represented that the grass was needed
for their ponies. The difficulty was adjusted
by presenting the Indians with 4 head of beef
cattle, they consenting that the rest of the herd
should remain on the ground until April 1st."--
San Francisco Weekly Bulletin, Jan. 28, 1860.

SHOSHONEAN TRIBES, NEAR & REMOTE

A paper entitled California Kinship Systems, by A. L. Kroeber (Univ. Calif. Pubs. Am. Arch. & Ethn., Vol. 12, No. 9, pp. 339-396, May 28, 1917), contains a good deal of matter relating to the Shoshonean tribes. The kinship systems of the Northern Piute are discussed (pp. 358-362), and ten kinship terms are tabulated, along with those of five other tribes, for comparison.

It is consoling to note that Kroeber has finally, in this his most recent publication, adopted the term 'Northern Paiute' in place of ^{the} Shoshonean word 'Paviotso' used in his previous writings.

The subject matter in this paper is rather curiously classified without regard to linguistic affinities. Thus, among tribes of remote Shoshonean affinities: Luiseno (348-352) are interposed between the Mohave and the Yokuts, the Northern Piute between Yokuts and Washo; 'Tubatulabal and Kawaiisu' immediately precede the heading Shoshonean Systems--both in type of the same size.

But apart from peculiarities of sequence and spelling, the article contains much matter of interest.

Kroeber, Calif. Kinship Systems, 339-396, May 1917.

NEVADA

Ross Brown's Resources of the Pacific Slope published in 1869 contains an important chapter on Nevada (pages 299 to 442).

Besides this, there is a long account of Lower California by Alexander S. Taylor, with separate pagination, followed by a "Historical sketch of Nevada, including boundaries, population, aboriginal inhabitants, early settlements, &c." (pages 185-198).

The latter article contains matter on the Washoes, Pah-Utahs, Shoshones, Bannocks, Toquimas, and Monos.

The first mentioned report contains the following statement:

"Mono Lake, lying about ten miles southwest of the dividing line between California and Nevada, derives its name from the tribe of Indians originally inhabiting the vicinity." (Page 303)

Carebed

Pah-Utahs visit Placerville

The following note from the Placerville Observer is reprinted in the Marysville Weekly Express, July 2, 1859.

"On Monday last a large party of Pah-Utah Indians passed through this city en route for their old stamping grounds east of the mountains. The party consisted of bucks, squaws, and papooses, to the number of about 40.These savages are totally unlike our own Root Diggers, in one important particular. From fear, or some other cause, the Diggers rarely come about our homes, and ^[are] scarcely ever known to make begging excursions, while the Pah-Utahs will stalk unceremoniously into the houses, and beg for any and everything they can see laying around loose.-- Placerville Observer."

Marysville Weekly Express (from Placerville Observer),
July 2, 1859.

KLAMATHS, PIUTES, SNAKES & MODOCS AT LOWER END
BIG KLAMATH LAKE

The Red Bluff (Calif.) Semi-weekly Independent,
May 20, 1862, reprints the following from the
Oregon Sentinel:

"The following statement, from Joseph H. Chaffee, a reliable man, has been handed us for publication. On the 22d of April, A.D., 1862, Mr. Chaffee put in a ferry on the Klamath River at McKinney's 4 miles above the Big Cave, and 18 miles east of the Oregon Stage Road. Went from there immediately afterwards to the lower end of Big Klamath Lake, about 30 miles distant from the first ferry and put in a ferry there. Before I done so, however, I bought the right of way of the Indians, paying them \$100 for the same, being all they asked. I crossed 17 men and 27 animals, the Indians demanding and receiving pay for the same, of the emigrants, compelling them to pay their prices. I staid at the ferry two weeks, when the Indians drove me away. The Indians compel every person passing through their country to pay one dollar per night for grass. When the party is small and defenceless, they rob them of what they have.

The Indians are well armed, having in most instances 2 revolvers apiece, plenty of rifles, and a good supply of ammunition. The Indians engaged in this work are the Klamaths, Piutes, Snakes and Modocs. They assert, that in case of difficulty, they will be supported by all these different tribes of Indians.--Red Bluff (Calif.) Semi-weekly Independent, May 20, 1862 (from Oregon Sentinel)

ATTACK ON INDIANS NEAR HONEYLAKE

The following note is from the Marysville Weekly Express, Sept. 17, 1859.--

"The Red Bluff Beacon says that the company under the command of General Kibbe has performed good service so far, and it is the intention soon to capture a large body of Indians who are secreted in a valley somewhere this side of Honey Lake. There are nearly 200 warriors of them, 15 or 20 of whom are chiefs, some of them being able to speak 6 or 7 different languages. There is little doubt, but that Gen. Kibbe, with his brave men will clean the redskin devils entirely out of the country."--**Marysville Weekly Express, September 17, 1859.**

RELIEF OF PAIUTE INDIANS OWNING ALLOT- MENTS WITHIN TRUCKEE-CARSON IRRIGATION PROJECT

LETTER FROM THE SECRETARY OF THE TREASURY, TRANSMITTING A
COPY OF A COMMUNICATION FROM THE SECRETARY OF THE INTERIOR
SUBMITTING AN ESTIMATE OF APPROPRIATION FOR RELIEF OF INDIANS
OWNING ALLOTMENTS WITHIN THE TRUCKEE-CARSON IRRIGATION
PROJECT

DECEMBER 3, 1907.—Referred to the Committee on Indian Affairs and ordered to
be printed

TREASURY DEPARTMENT,
OFFICE OF THE SECRETARY,
Washington, December 2, 1907.

SIR: I have the honor to transmit herewith, for the consideration
of Congress, copy of a communication from the Secretary of the
Interior of November 22, 1907, submitting a draft of proposed legis-
lation for the relief of the Indians owning allotments within the
Truckee-Carson irrigation project, and appropriating the sum of
\$12,064, being the first of ten installments for the purpose of carry-
ing the provisions of said legislation into effect.

Respectfully,

GEO. B. CORTELYOU, *Secretary.*

The SPEAKER HOUSE OF REPRESENTATIVES.

DEPARTMENT OF THE INTERIOR,
Washington, November 22, 1907.

SIR: I have the honor to transmit herewith a draft of proposed
legislation making appropriation to be expended for the benefit of the
Indians in Carson Sink Valley, Churchill County, Nev., who were
allotted lands under the fourth section of the act of February 8, 1887
(24 Stat. L., 388), as amended by the act of February 28, 1891 (26
Stat. L., 794), and which allotments have been canceled in part with
the view of giving the allottees 10 acres each of irrigable lands. It
is accompanied by a letter addressed to the Speaker of the House of
Representatives that the Congress may be made acquainted with the
reasons why I believe it necessary to enact the proposed legislation.

It is respectfully requested that you transmit these papers to the
Speaker.

Very respectfully,

JAMES RUDOLPH GARFIELD,
Secretary.

The SECRETARY OF THE TREASURY.

DEPARTMENT OF THE INTERIOR,
Washington, November 22, 1907.

SIR: By letter of July 27, 1906, the Acting Commissioner of Indian Affairs reported to the Secretary of the Interior on a letter from William H. Code, United States Indian Inspector and chief engineer, relative to the Truckee-Carson irrigation project as affecting and affected by the Paiute Indian allotments in Carson Sink Valley, Churchill County, Nev.

The Indian Office then said that the condition of the Paiute band of Indians, who had been allotted lands in that valley, was brought to its attention by Special Agent Casson in a letter dated October 3, 1903, and that since then it had been the subject of a great deal of consideration by that Office, the Department, and the Reclamation Service; that it appeared from the letter of Special Agent Casson, transmitted to the Department with Indian Office letter of April 1, 1904, that a total of 198 allotments were included in this project; and that for allotments Nos. 2 to 31, inclusive, trust patents had issued, the remainder of the allotments being included in schedules approved by the Department on February 24, 1897, and June 9, 1897, but not patented.

By my direction, such relinquishments of the patented allotments as had been secured were accepted and the patents canceled, and all the unpatented allotments canceled and the lands restored to the public domain, except the SE. $\frac{1}{4}$ of sec. 8, the S. $\frac{1}{2}$ of secs. 9 and 10, and all of secs. 15, 16, 17, 20, 21, and 22, T. 19 N., R. 30 E., M. D. M., which lands were reserved for reallocation to the Indians in 10-acre tracts. By the cancellation of these allotments, approximately 26,720 acres of the best irrigable land in the Carson Sink Valley was thrown open to settlement and entry under the provisions of the act of June 17, 1902 (32 Stat. L., 388), known as the reclamation act.

It therefore seems just that, in surrendering these lands for disposal by the Government under the provisions of the above-named act, the Indians should receive as compensation therefor tracts of land brought within an irrigation project on which they can gain a livelihood. The allotments in their natural state were arid and unfit for Indian homes, and it was practically impossible for the Indian allottees to comply with the law as to settlement and cultivation. By canceling these allotments and allowing the allottees 10 acres of irrigable lands in lieu thereof, they will be fairly compensated and the State of Nevada and the Government benefited.

The canals and main laterals of the Truckee-Carson irrigation project have been extended by my direction to these lands, and there awaits only Congressional action authorizing the cancellation of the unrelinquished allotments on which trust patents have issued and the necessary appropriation to reimburse the Reclamation Service for the moneys expended in the reclamation of the lands to make these Indians absolutely independent of further Government aid.

It will be observed from the bill that its provisions are general, and I fully believe that they should be, because, while the irrigation of the allotments within the Truckee-Carson project only is contemplated at the present time, it will undoubtedly be necessary to adopt similar procedure with regard to other allotments made under the fourth section of the act of February 8, 1887 (24 Stat. L., 388), as

amended by the act of February 28, 1891 (26 Stat. L., 794); and if the general legislation is enacted the Department will be enabled thereby to apportion part of the appropriation for irrigation purposes in carrying out similar projects by adding to the wording of such appropriation acts providing for irrigation on Indian reservations the words "and allotments."

This bill meets with my approval, and I therefore recommend its favorable consideration.

Very respectfully,

JAMES RUDOLPH GARFIELD,
Secretary.

The SPEAKER OF THE HOUSE OF REPRESENTATIVES,
Washington, D. C.

A BILL For the relief of the Indians owning allotments within the Truckee-Carson irrigation project, and making appropriation to reimburse the Reclamation Service.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That in carrying out any irrigation project which may be undertaken under the provisions of the act of June seventeenth, nineteen hundred and two (Thirty-second Statutes, page three hundred and eighty-eight), known as the reclamation act, and which may make possible, and provide for, in connection with the reclamation of other lands, the irrigation of all or any part of the irrigable lands heretofore included in allotments made to Indians under the fourth section of the general allotment act, the Secretary of the Interior be, and he hereby is, authorized, in his discretion, to cancel any or all of such allotments, including any trust patent which may have issued therefor, and in lieu thereof to reserve for and allot to each Indian having an allotment of such irrigable land and legally entitled to the same, ten acres of irrigable land, which shall be exempt from the payment of any charges by the allottees assessed under the act of June seventeenth, nineteen hundred and two (Thirty-second Statutes, page three hundred and eighty-eight), but such expense shall be borne by the United States: *Provided*, That any of the lands which may have been included in the canceled allotments and which are not needed or reserved for allotment in smaller areas, shall be restored to the public domain, to be disposed of subject to the provisions of the above-mentioned reclamation act: *And provided further*, That the Secretary of the Interior be, and he hereby is, authorized to expend annually for ten years not to exceed twelve thousand and sixty-four dollars to repay to the reclamation fund moneys expended by him therefrom in extending the Truckee-Carson irrigation project to four thousand six hundred and forty acres of land in Churchill County, Nevada, being the part of the lands embraced with other lands in the Indian allotments which have been voluntarily relinquished in consideration of receiving reallocations of ten acres of irrigable land, or which may be canceled under authority of this act. There is hereby appropriated, out of any moneys in the Treasury not otherwise appropriated, the sum of twelve thousand and sixty-four dollars, being the first of ten installments for the purpose of carrying the provisions of this act into effect.

Cards

EXPEDITIONS AGAINST INDIANS OF
HONEY LAKE AND VICINITY

From War of Rebellion Records
Series 1, Vol. 50, Pt. 2, 1897.

716

EXECUTIVE DEPARTMENT,
Carson City, Nev. Ter., November 9, 1862.

Brigadier-General WRIGHT,
Commanding Pacific Department:

SIR: I inclose you two articles clipped from the Sacramento Union of Saturday describing two bloody atrocities committed on the road between Honey Lake and Humboldt. They are very startling, and quite indicative of the intentions of the Indians for the coming winter. I do not know what to do. I have no money or rations to supply men with if we send them out. If we could have a company stationed in that vicinity for the winter they would be able to keep peace. If there is not, I am apprehensive of serious and constant trouble. While I write two of the representatives from the county of Humboldt are present and inform me that these depredations were committed on the road over which the supplies are taken into all that mining region, and will subject them to great inconvenience if they are not able to get

supplies from that direction. Some of the persons killed are acquaintances of theirs, and they are filled with anxiety in view of the future. What can be done? How can it be done? Those people must not be sacrificed. They must be protected. Will you inform me what to do? I am willing to aid in all possible ways. If I had means I would not call upon the department for aid.

Please answer at the earliest convenience, and oblige, yours, &c.,
JAMES W. NYE.

[Inclosure No. 1.]

INDIAN OUTRAGE AT HONEY LAKE.

MARYSVILLE, *November 7, 1862.*

The Quincy Union extra of November 5 contains the following exciting news from Honey Lake Valley:

SUSANVILLE, *November 3, 1862.*

EDITOR UNION: But a few days ago I wrote you an account of an Indian outrage in the vicinity of Lathrop, at the lower end of Honey Lake Valley; also of the burning of Hot Springs Station on the Humboldt River. On Saturday last Theo. C. Purdoll, a citizen of Honey Lake Valley, and ten others were returning from Humboldt. At Mud Flat, nine miles from Lathrop, they were fired upon by about fifty Indians, who were concealed by sagebrush. Purdoll fell at the first fire, severely but not dangerously wounded. In the fight that followed G. L. Kellogg and Joseph Block were killed and one McCoy dangerously wounded. The Indians pillaged two wagons and drove off three horses and a mule. Block was known to have about \$500 upon him and Kellogg \$180, all of which they obtained. Purdoll is a well-known citizen of this valley; Kellogg has lived in the valley with Lewis Stark, but for some time past has resided at Humboldt, where he was a partner of Purdoll in mining claims. His father, the Rev. Mr. Kellogg, lives in this State and, it is thought, in Yuba City. Block and McCoy have lived in the vicinity of Red Bluff. Yesterday a party from this place recovered the dead bodies, which they found horribly mutilated.

[Inclosure No. 2.]

TEAMSTERS ATTACKED BY INDIANS.

The Quincy (Plumas) Union of November 5 gives the following particulars of an Indian attack and robbery: We were informed by Oliver, of Indian Valley, who passed through town on Sunday last, that some time during the early part of last week two teamsters on their way from Humboldt to Red Bluff were attacked by Indians about two miles beyond Lathrop's ranch, in Honey Lake Valley. The party had two teams (an ox and a mule team), and at the time of the attack the mule team was some little way in advance. The Indians were fifteen in number, and as the ox teamster passed the Indians rose up out of the sagebrush about thirty yards from the wagon and discharged their rifles at the driver and a passenger. The latter in endeavoring to get his rifle, which was under some blankets, was shot in the arm (very slight wound) by one of the Indians more daring than the others who had advanced to within a few yards of the wagon. The passenger succeeded in getting his rifle and handed it to the driver, who discharged it at the Indians, whereupon one of them fell, but soon recovered himself and ran off. Several shots were fired by the passenger,

who had a revolver, but upon a nearer approach of the Indians they were compelled to leave their teams and retreat to Lathrop's, where they raised a small party and started in pursuit. They recovered the wagons and teams, the Indians having plundered the ox wagon of a trunk containing \$250 and then left. The money stolen belonged to the ox driver. Our informant did not learn the names.

HEADQUARTERS DISTRICT OF UTAH,
Camp Douglas, Utah Ter., November 9, 1862.

ADJUTANT-GENERAL,
Washington, D. C.:

GENERAL: I have the honor to inform you that pursuant to orders from headquarters Department of the Pacific on the 26th day of October, 1862, I established a military post in Utah Territory, and which I have named Camp Douglas. It is situated at a distance of three miles east of Great Salt Lake City, at which place there is a post-office and telegraph office, with good facilities for communication both east and west daily. It is situated at the foot and on the west side of a range of mountains which form the divide between Weber River and the Great Salt Lake Valley. It is on an elevated spot which commands a full view of the city and the Great Salt Lake and Valley, with a plentiful supply of wood and water in its vicinity, and in the neighborhood of numerous quarries of stone adapted to building barracks. If it is contemplated to establish a permanent post in this Territory I know of no spot so desirable as this. Besides the above advantages, it is the center from which diverge three roads to California, two to Oregon, and the great Overland Mail Route to the east. The low price of forage for animals is an additional advantage which it possesses, and the health of the soldiers has also materially improved since their arrival here.

I am, very respectfully, your obedient servant,
P. EDW. CONNOR,
Colonel Third Infantry California Volunteers, Comdg. District.

SACRAMENTO, November 10, 1862.

Col. R. C. DRUM,
Assistant Adjutant-General:

Suspend movement of company to Umpqua and refer the subject to General Alvord for a report.

G. WRIGHT,
Brigadier-General.

PROCLAMATION TO THE SETTLERS IN ROUND VALLEY.

~~For the purpose of preserving peace and quiet on the Round Valley Reservation and of protecting the Government property and the Government agents there, by virtue of authority in me duly vested, I hereby declare martial law to be in force throughout the said valley, of which the civil authorities there and all persons whatsoever will take due notice and govern themselves accordingly. No civil officer or any other~~

~~notice as head of the Army. Capt. William McCleave, of Company A, First Cavalry California Volunteers, served ten years under my command, nearly all the time as a first sergeant in Company K, First Dragoons. When the California volunteers were organized he became the ranking captain in the First Cavalry. While on a scout last spring he was taken prisoner by the secessionists, and was not exchanged for four months. When he came to draw his pay he presented to the United States \$582.50, stating in his letter of transmittal, "I am not here for pecuniary purposes, and respectfully ask that the amount revert to the Federal Government, whose servant I am." This was the pay which accrued while he was a prisoner. In a letter to myself Captain McCleave says: "I prefer a clear conscience rather than possess anything the ownership of which is doubtful, and especially in times like these, when the Government is engaged in such a desperate struggle, I can but render my humble assistance in the noble work." The devotion of this noble Irishman to the country of his adoption should be known. If you can give him a helping hand you may rest assured you cannot assist a finer soldier or one whose heart is in all respects without fear and without reproach. He should belong to the regular service. He possesses all the elements of which heroes and patriots are made.~~

I am, general, very sincerely and respectfully,
JAMES H. CARLETON,
Brigadier-General.

[NOVEMBER 14, 1862.—For West to McCleave, relating to operations against the Mescalero Indians, see Vol. XV, p. 596.]

HEADQUARTERS DEPARTMENT OF THE PACIFIC,
San Francisco, Cal., November 14, 1862.

Capt. HENRY B. MELLEN,
Second Cavalry California Vols., Comdg. Fort Crook, Cal.:

SIR: The general commanding the department directs that you will send a detachment consisting of one commissioned officer and twenty-five enlisted men to take post at or near Susanville, near Honey Lake. You will accompany the detachment to the point designated and make all the necessary arrangements for quartering it during the winter and supplying forage for the animals. For this purpose you are authorized to hire a house of sufficient capacity and stabling. Subsistence will be taken from Fort Crook to last this party until the opening of communication in the spring. You will give the lieutenant in command detailed instructions as to his duties, to be vigilant and active in protecting the settlers and emigrants against marauding bands of Indians, pursuing and punishing any band that may threaten the quiet and peace of that region. In performing these duties he must exercise judgment in determining the truthfulness of the numerous statements that will be made by irresponsible parties. If there is not transportation at Fort Crook sufficient for this purpose (wagons or pack animals) you will notify this office of the fact without delay. After completing the duties assigned you (making the detachment comfortable) you will return to Fort Crook. You will require the officer left at Susanville to report to you, or direct to this office, whichever is most practicable, as often as possible the actual condition of affairs in the neighborhood of

the lake. In connection with the above the general directs me to express his admiration of your energy and zeal displayed in the recent expeditions against the Indians.

Very respectfully, your obedient servant,

R. C. DRUM,
Assistant Adjutant-General.

SPECIAL ORDERS, } HQRS. DEPARTMENT OF THE PACIFIC,
No. 204. } San Francisco, Cal., November 14, 1862.

1. Captain Whannell's company of volunteers will proceed to and take post at the Presidio of San Francisco.

By order of Brigadier-General Wright:

RICHD. C. DRUM,
Assistant Adjutant-General.

HEADQUARTERS DISTRICT OF ARIZONA,
Mesilla, November 14, 1862.

Capt. BEN. C. CUTLER,
Assistant Adjutant-General, Santa Fé:

The attack by Indians on the 31st ultimo on the train of John Davis, assistant wagon-master, then on its way from Fort Craig with supplies for this district, has already been reported to you by the commanding officer of Fort Craig. I know of no additional facts to communicate that would be serviceable at department headquarters in connection with this matter. I inclose a certified list of the property which appears to have been taken by the Indians from the train. The socks are the greatest loss, and there is not a bootee in the district fit to issue, owing to the inferior quality of some and the extreme large sizes of the remainder. I look for a train with clothing to arrive about the 1st proximo from Tucson.

Very respectfully, your obedient servant,

J. R. WEST,
Colonel First Infantry California Volunteers, Commanding.

HEADQUARTERS DEPARTMENT OF NEW MEXICO,
Santa Fé, N. Mex., November 15, 1862.

Hon. MILTON S. LATHAM,
U. S. Senate, Washington, D. C.:

MY DEAR MR. LATHAM: I wrote to you a short note by Colonel Eyre as he started for California about the 21st of last September, in which I inclosed some duplicate original papers going to show that some property in Albuquerque, N. Mex., belonging to my children, had been burned up by order of the military authorities on the 2d of March last. I inclose herewith a certificate of Capt. Herbert M. Enos, assistant quartermaster, U. S. Army, that he gave the order for the destruction of the property. The proceedings of the board which assessed the damage to the property at \$7,600 I sent to you by Colonel Eyre. Captain Enos' inclosed certificate makes the chain of evidence perfect. The rents per month which accrued to my children from this property was \$105. If the United States had vacated and not destroyed the

HEADQUARTERS DISTRICT OF OREGON,
Fort Vancouver, Wash. Ter., November 28, 1862.

ASSISTANT ADJUTANT-GENERAL,
Headquarters Department of the Pacific, San Francisco, Cal.:

SIR: I have to report that I have directed Colonel Steinberger, commanding at Fort Walla Walla, to detach a company of Oregon cavalry from that post to winter at Fort Dalles, unless the extreme severity of the weather should at the moment of starting render it not advisable. This measure is owing to the fact that Lieutenant Hughes, acting assistant quartermaster at Fort Walla Walla, reports under date of the 21st instant that he has overrated the amount of oats to be obtained in that valley. I have to express my satisfaction in receiving your letter of the 18th instant in which you state that the general commanding fully approves of what I have done and propose to do in the establishment of the military post at Fort Lapwai, on the Nez Percé Reservation.

I am, sir, very respectfully, your obedient servant,

BENJ. ALVORD,
Brigadier-General, U. S. Volunteers, Commanding District.

SAN FRANCISCO, CAL., November 29, 1862.

Major McDERMIT,
Fort Churchill:

A detachment of twenty-five men will be sent from Fort Crook to Susanville. Send thirty days' rations to that point to await its arrival. Keep it supplied during the winter.

By order:

R. C. DRUM,
Assistant Adjutant-General.

HEADQUARTERS DISTRICT OF ARIZONA,
Mesilla, November 29, 1862.

Capt. ED. B. WILLIS,
First Infantry California Volunteers, Comdg., Hart's Mill:

Bradford Daily and Capt. W. L. Parvin (late of our regiment) are sent out by me to watch the movements of the Texans on the Pecos. As they will go by way of Captain Pishon's depot, be good enough to apprise them of the readiest mode of reaching it. This they can learn through Captain Hammond, if he has returned, or they can meet him on the road. While at your post these gentlemen will remain at Hart's Mill and out of sight as much as possible. No one but yourself, Captain Hammond, or Major McMullen must know their business. Be good enough to render them every assistance to put them on the road in proper trim.

I am, captain, yours, very truly,

J. R. WEST,
Colonel First Infantry California Volunteers, Commanding.

SPECIAL ORDERS, }
No. 107. }

HEADQUARTERS,
Tucson, December 1, 1862.

I. Companies G, First Infantry California Volunteers, Capt. H. A. Greene, and E, First Cavalry California Volunteers, will march for

Mesilla, Ariz. Ter., to-morrow morning, under command of Capt. H. A. Greene, First Infantry California Volunteers.

THEO. A. COULT,
Major Fifth Infantry California Volunteers, Commanding.

CAMP BABBITT,
Near Visalia, Tulare County, Cal., December 1, 1862.

Lieut. Col. R. C. DRUM,

Assistant Adjutant-General, U. S. Army, San Francisco, Cal.:

COLONEL: I have the honor to make the following report of facts for the consideration of the general commanding: I have been in this place, Tulare County, now nearly two months, and have since my arrival made it my special business to inquire into and examine without prejudice the condition of affairs as between Union men on the one hand and secessionists and sympathizers with the South on the other, and I have come to the conclusion, and am fully satisfied after a careful investigation, that there are more secessionists in this and the adjoining counties than there are in proportion to the population in any part of the United States this side of Dixie, or the so-called Confederate Government; and not only that they are in great numbers, but that they are organized and armed, ready at a moment's warning to take up their arms against the Government of the United States. They are, many of them, the bitterest haters of our Government that can be found alive, and do not attempt to conceal their hatred. It is an everyday occurrence for them to ride through the streets of Visalia and hurrah for Jeff. Davis and Stonewall Jackson, and often give groans for the Stars and Stripes, and, in short, they do and say everything in the presence of soldiers to insult them by calling them Lincoln hirelings, and that they wear Abe Lincoln's livery, &c., and in one instance have gone so far as to draw a pistol and present it at a soldier, telling him that he had a good mind to shoot the buttons off of his coat just for fun. One Doctor Russell, one of their leaders, paid his license, and posted the license up in a conspicuous place in his office with the following words written upon the bottom of it in his own handwriting, and his name signed to it in full: "I pay this license to help murder my people." The Equal Rights Expositor, a newspaper published in this place, the same that was by order of the general deprived of postal rights, is, and has been since the date of that order, becoming more and more bitter in its abuse of the Government and all in authority, until it goes as far if not further than the vilest sheet published in Richmond. These things being persisted in on the part of the secessionists of this county and vicinity, in my opinion will inevitably bring about civil war in this State. Already there have been several fist fights and knock-downs between the citizens and the soldiers, and on Saturday, November 29, there was quite a serious difficulty occurred in which fire-arms were used and one soldier shot (who died from the effect of his wounds to-day) and two citizens wounded, the citizens, as the proceedings of the coroner's jury show, commencing the shooting. As I have stated above, if these things are persisted in, if the open and avowed secessionists of the county are permitted to come in presence of the soldiers and insult them by all kinds of slurs and insinuations against their Government, and them as men because they wear the uniform of the United States, and hurrah for Jeff. Davis and Stonewall Jackson, and above all if this paper is allowed

of nothing to prevent him. Organization is a very good basis, and he had better effect it. Let the people keep cool; try and instill them with some sort of confidence. It is really amusing to see how that one man, Skillman, has frightened them. Keep on the alert yourself, and we will fulfill our mission.

I am, major, very respectfully, your obedient servant,

J. R. WEST,

Colonel First Infantry California Volunteers, Commanding.

GENERAL ORDERS, }
No. 24. }

HDQRS. DISTRICT OF ARIZONA,
Mesilla, December 2, 1862.

There is reason to believe that the Texans propose to recover possession of the Mesilla Valley. Its inhabitants have once been subjected to the outrages committed by the rebels. They remember well how they have been despoiled of their property; how their cattle have been stolen and their fields laid waste by these marauders. They remember, too, how all security to life, person, or property ceased to be when the forces of the enemy occupied the country. To a repetition of all these evils, and in a greatly exaggerated degree, must they now look forward unless they themselves shall join with the U. S. troops in resistance to the advancing foe. When the time comes for active resistance the undersigned will call upon the people of the Mesilla Valley to rally for the defense of their homes and their property, and he will place means at their disposal to enable them to do so effectually. Meanwhile some preparatory steps are necessary. It is indispensable that the U. S. troops should have in their possession all the corn, wheat, and flour in this valley not required for the immediate use of the people. If it falls into the hands of the Texan not only will it be totally lost to its proper owner, but it will assist the Texan to ward off his direst foe—hunger. When delivered to U. S. officers it will either be paid for in cash or vouchers will be given to secure proper recompense to parties delivering it. And for their own use the people of the valley shall always have the privilege of purchasing these supplies at the cost price to Government. As hereafter supplies that can be made available by the enemy will not be allowed to remain in this district in a manner that will permit of their falling into his hands, the people of San Elizario, Ysleta, Socorro, Franklin, Amoles, La Mesa, Sanchez Ranch, Santa Tomas, Mesilla, Las Cruces, and Dona Ana are now hereby ordered to bring in their grain and flour to the U. S. authorities, and they will be settled with as hereinbefore indicated. Any person found with over two months' subsistence for his family, or necessary grain for his animals, within fifteen days after the publication of this order, will be considered as an enemy to the Government of the United States and will be treated accordingly. The commanding officers at San Elizario, Franklin, and Mesilla are ordered to provide depots for the reception of the property designated, and to give receipts in due form for the same. The depot quartermaster at Mesilla will settle with the proper owners upon the presentation of these receipts. The people of the Mesilla Valley know that the U. S. troops have afforded them protection, have paid them for their property, have re-established laws, government, and security among them. That people are now called upon to assist those troops in defending their homes from outrage and plunder. Unity of action is indispensable. There must be one head and one control. This duty has devolved upon the undersigned. He will exercise it for the welfare of the whole people, and he

will as assuredly summarily punish any one who shall jeopardize the safety of the community by any contravention of his orders.

J. R. WEST,
Colonel First Infantry California Volunteers, Commanding.

HEADQUARTERS DISTRICT OF WESTERN ARIZONA,
Tucson, Ariz. Ter., December 3, 1862.

Lieut. Col. R. C. DRUM, U. S. Army,

Assistant Adjutant-General, San Francisco, Cal.:

COLONEL: I have the honor to report for the information of the general commanding the department that Company G, First Infantry California Volunteers, Capt. H. A. Greene, and Company E, First Cavalry California Volunteers, Capt. C. R. Wellman, marched yesterday for La Mesilla, in accordance with orders from Col. J. R. West, commanding District of Arizona, to that effect. This leaves me but three companies in my district, two of infantry and one of cavalry, a force I consider inadequate to perform the duties prescribed in General Orders, No. 10, from headquarters Column from California, organizing this district. Colonel West also in his letter ordering forward Greene's and Wellman's companies, intimates that he will soon send for another company from here. I have now less than seventy-five men in garrison, and the town is filling up rapidly with a class of men who require constant watchfulness. In addition to this, Mr. Abraham Lyon, an Indian agent and deputy collector of customs, has arrived from Santa Fé, and will require military assistance in executing his duties. Under these circumstances I shall be compelled to take the responsibility of retaining the troops here, despite the order of Colonel West, unless more are sent from California to supply their place.

Trusting that this action, if I am compelled to take it, may meet the approval of the department commander, I am, colonel, very respectfully,
your obedient servant,

THEO. A. COULT,
Major Fifth Infantry California Volunteers, Commanding.

Maj. CHARLES McDERMIT,

SAN FRANCISCO, December 3, 1862.

Fort Churchill:

The detachment from Fort Crook will be stationed on Smoke Creek near Mud Lake.

R. C. DRUM,
Assistant Adjutant-General.

HEADQUARTERS DEPARTMENT OF THE PACIFIC,
San Francisco, Cal., December 4, 1862.

Col. FRANCIS J. LIPPITT,

Second Infantry California Volunteers,

Commanding District of Humboldt, Fort Humboldt, Cal.:

SIR: The explanation relative to the delay of Captain Douglas' company in departing for Round Valley is satisfactory to the department commander.* The general leaves it discretionary with you whether to

* See Lippitt to Drum, November 22, p. 229.

Without entering into details I am well convinced that prudential considerations demand the presence of a force in that country strong enough to look down any opposition.

Very respectfully, your obedient servant,

G. WRIGHT,
Brigadier-General, U. S. Army, Commanding.

SPECIAL ORDERS, } HDQRS. DEPARTMENT OF THE PACIFIC,
No. 221. } San Francisco, Cal., December 9, 1862.

1. Company D (Ffrench's), Fifth Infantry California Volunteers, will proceed to and take post at Fort Yuma.

2. On the arrival of Capt. Ffrench's company at Fort Yuma, Company H, Fifth Infantry California Volunteers, will proceed to Tucson, Ariz. Ter.

By order of Brigadier-General Wright:

RICHD. C. DRUM,
Assistant Adjutant-General.

FORT CHURCHILL, December 9, 1862—12 m.

Col. R. C. DRUM:

The Pi-Ute chiefs informed me that the Smoke Creek Indians, who have been committing depredations in vicinity of Honey Lake, are now camped thirty miles from this post. I sent out yesterday sixty soldiers and ten Indian guides under command of Captain Ketcham. Hope entire party of sixty warriors and families and stock will be captured.

C. McDERMIT,
Commanding Post.

HEADQUARTERS DISTRICT OF ARIZONA,
Mesilla, December 9, 1862.

Capt. BEN. C. CUTLER,

Assistant Adjutant-General, Santa Fé:

The impunity with which the rebels continue to plot and practice against us in El Paso and throughout certain portions of Chihuahua induces me to suggest to the general commanding the department the expediency of coming to an understanding on the subject with the Governor of that State. To this end I recommend that Maj. D. Fergusson, First Cavalry California Volunteers, be sent to Chihuahua with a suitable escort to confer with the Governor, under such instructions as seem called for by the facts of which the general commanding is cognizant. I also beg leave to remind the department commander that although the enemy may not advance as lately threatened, we are liable to be diverted from really serviceable duties by constant alarm of his intention to invade the Territory. A discreet officer could make secret arrangements in the city of Chihuahua to send and keep spies at all times in San Antonio, Tex. This would be an economy to Government, and, in my opinion, a judicious precaution.

Very respectfully, your obedient servant,

J. R. WEST,
Brigadier-General, Commanding.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
December 10, 1862.

GEORGE M. HANSON,
Superintending Agent, San Francisco, Cal.:

SIR: Carry into effect your recommendations of 15th October last.
Very respectfully, your obedient servant,

WILLIAM P. DOLE,
Commissioner.

HEADQUARTERS DISTRICT OF WESTERN ARIZONA,
Tucson, December 10, 1862.

Col. R. C. DRUM,
Assistant Adjutant-General, U. S. Army, San Francisco, Cal.:

COLONEL: I feel it my duty to call the attention of the general commanding Department of the Pacific to certain reports which have been in circulation here for some weeks past. I have previously paid but little attention to these reports, deeming them the emanations of nervous brains or to have been started by would-be alarmists. By the mail which arrived this morning, however, I received the inclosed letters from Capt. J. S. Thayer, commanding Fort Yuma. One (marked A) from Herman Ehrenberg is entitled to some consideration; the other (marked B), purporting to have been written by one Thomas Asher, who signs himself "Second Lieutenant, Confederate Volunteers," is not so reliable. Upon the reception of Captain Thayer's letter I sent for Mr. Martin, joint proprietor of Grinnel's ranch with King and Woolsey (the same persons referred to in Asher's note), and questioned him closely as to any knowledge he might have of such movements. Mr. Martin informed me that for some time past parties of men have been crossing the road between here and Fort Yuma, on their way to Sonora; that these men were well armed and mounted, but poorly clothed and without subsistence; that the largest party he had heard of numbered some fifty men; that they had helped themselves to such things as they wanted, and that their principal desire seemed to be for arms and ammunition, taking only sufficient forage and subsistence to meet the demands of immediate necessities; that their avowed purpose was "to get into Texas." Mr. Martin further said that he had entertained some fears as to the security of his own property and for the safety of Government trains. He also remarked that none of these men had been seen in this part of the country until after the California papers had ceased to chronicle the "outrages on emigrants" on the upper route, and he ventured the opinion that they belonged to the same band and were driven away from their former field of operations by the fear of Colonel Connor's force.

It becomes necessary, with the weakened force I shall have in a few days, for me to give heed to reports substantiated as these are, but unless re-enforced speedily it will be impossible for me to effect anything. I shall have but one company of cavalry and one of infantry (neither of them at their full strength) with which to guard a scope of country 300 miles in length and from 100 to 150 in width. I am ordered by Colonel West to send forward all men belonging to companies now in the advance. This will necessitate my supplying all the vedette posts (eleven in number) from my two companies, from which I cannot muster more than 100 men for duty. It will require at least six men at

FORT TEJON,
September 10, 1864 7.50 p. m.

Col. R. C. DRUM,

Headquarters Department of the Pacific:

The secessionists are arming at Tehachapi, sixty miles from this post, led by Harpending, one of the Chapman pirate crew, latterly of Keyville.

JOHN C. SCHMIDT,
Captain, Second Infantry.

SAN FRANCISCO, September 10, 1864.

General GEORGE WRIGHT,
Sacramento, Cal.:

General McDowell desires you to act in all things relative to affairs in your district as may seem to you for the best interests of the service.

R. C. DRUM,
Assistant Adjutant-General.

HEADQUARTERS,
Fort Crook, Cal., September 10, 1864.

Lieut. E. D. WAITE,
Acting Assistant Adjutant-General, Sacramento City, Cal.:

LIEUTENANT: I have the honor to report that I made a demand on the chiefs of the Hot Creeks to deliver up a renegade Indian named Cayote Dick, charged with robbery. He was surrendered by them on the 3d instant. On investigation I found that he had been engaged in the murder of three white men some years ago, and had committed two robberies within the past three months, and was considered so desperate a character by the tribe that they would not allow him to live with them, fearing that by his acts he would get them into trouble. Considering that it would be unsafe to allow him to be at liberty, I ordered him to be shot, which was done on the 7th instant. The tribe express themselves as satisfied with the justice of the sentence.

Respectfully, your obedient servant,

HENRY B. MELLEN,
Captain, Second Cavalry California Volunteers, Commanding.

HEADQUARTERS DISTRICT OF CALIFORNIA,
Sacramento, September 11, 1864.

Maj. CHARLES McDERMIT,

Second California Cavalry, Comdg. Fort Churchill, Nev. Ter.:

MAJOR: Your letter of the 7th instant with inclosed communication from a few of the citizens of Susanville, Lassen County, have been laid before the general commanding the district, who desires you to assure the citizens of Lassen that they need not entertain any apprehensions that their peace and quiet will be disturbed either by Indians or secessionists. A company of cavalry under Captain Doughty is now on its march through the northeastern counties of the State, and will make a reconnaissance of Surprise Valley, having in view the establishment of a post in that quarter should it be deemed necessary. The general

desires that you require frequent reports from Captain Hassett in relation to status of the country he is operating in, and that you communicate freely with these headquarters on the subject.

Respectfully, &c.,

E. D. WAITE,
Acting Assistant Adjutant-General.

SPECIAL ORDERS, } HEADQUARTERS DISTRICT OF OREGON,
No. 117. } *Fort Vancouver, Wash. Ter., September 12, 1864.*

I. On the arrival of Captain Currey's command at the mouth of the Owyhee the detachment of Company A, First Oregon Cavalry, at Fort Boisé, under command of First Lieut. Charles Hobart, First Oregon Cavalry, will rejoin its company, in the command of Captain Currey, and accompany it to Fort Walla Walla.

* * * * *

By order of Brigadier-General Alvord:

J. W. HOPKINS,
First Lieutenant, First Oregon Cavalry, Actg. Asst. Adj. Gen.

HEADQUARTERS,
Fort Churchill, Nev. Ter., September 13, 1864.

Lieut. E. D. WAITE,
Acting Assistant Adjutant-General, Sacramento, Cal.:

SIR: I have the honor to acknowledge the receipt of your letter in which the general commanding wishes to know what special reason Governor Nye had in asking for the issue of arms to the home guards. For the last two months the Governor, provost-marshal, and other prominent citizens in this Territory have been in possession of such information that induces them to believe that as soon as the troops leave this post the secessionists intend giving trouble, and therefore the loyal citizens have formed themselves into organized companies styled the home guards for their own protection, and have called on the Governor to furnish them arms. I have issued 380 muskets and accouterments on the Governor's order, but when he made the last demand for 200 I requested him to get an order from you for me to make the issue, as I did not wish to do so without authority from you to do so. Inclosed you will find invoices of arms and equipments which the Governor informed me he procured from the Secretary of War for the use of the Territory when he was at Washington in 1863, and he believes these arms are at Benicia Arsenal awaiting transportation to this post. We have remaining on hand at this post 240 muskets and accouterments, 108 percussion rifles, 85 Starr pistols, and 120,000 ball cartridges.

Very respectfully, your obedient servant,

CHAS. McDERMIT,
Major, Second California Volunteer Cavalry, Commanding Post.

SPECIAL ORDERS, } HEADQUARTERS DISTRICT OF OREGON,
No. 118. } *Fort Vancouver, Wash. Ter., September 13, 1864.*

I. Pursuant to orders of this date from headquarters Department of the Pacific, Company G, First Oregon Cavalry, under command of Capt. H. C. Small, will repair to Camp Watson, on Rock Creek, Oreg., and ~~but themselves for the winter.~~

~~late necessity for speedily constructing suitable quarters for the troops guarding this pass. The extract is as follows:~~

The present site of the post is exceedingly inconvenient for a garrison and seems to have been constructed more with a view to command the spring than from any other advantage it presented. A great amount of badly applied labor has been applied here, and the place is probably not as well adapted for defense as when it was first occupied. The quarters, if it is not an abuse of language to call them such, have been constructed without system, regard to health, defense, or convenience. Those occupied by the men are mere hovels, mostly excavations in the side hill, damp, illy ventilated, and covered with the decomposed granite taken from the excavation, through which the rain passes very much as it would through a sieve. By the removal of a few tents, the place would present more the appearance of a California Digger Indian rancheria than a military post.

These same huts are still used as quarters, and they are worse now than then. We have just had a long, terrific mountain storm. These huts presented truly a most wretched appearance. Those used by the officers were no better than those occupied by the men, so far as leaking was concerned. Repairing these quarters is out of the question, therefore new ones should be constructed as speedily as possible for the quartermaster's animals and beef-cattle, quartermaster's stores, ordnance and subsistence stores, quartermaster's stables, commissary corral. There are only about men enough for two guards in addition to cut and haul fuel and hay and haul water. Escort duty and other work about the post makes duty very hard on this garrison, and, in addition, to expect them to build a post is truly a great expectation. I have as many men as I could well spare out about twenty miles getting out lumber. They are getting along well, considering the stormy weather. Plenty of timber, pine of the best quality, also hard-wood timber. I will find out what kinds and fitness and report. There is no charcoal, consequently a party must burn some. I have carefully observed the workings of affairs here, and I consider it absolutely necessary that another company be sent here to enable me to properly carry on this work. Captain Simpson's company, now at Fort Goodwin, on account of its strength and being of the same regiment as the one now here, would be desirable; could be got here in less time than any other, and sent back as soon as the work is done here. In this case four masons can be advantageously employed, and I recommend that they be procured and sent here in time to get here when the company does. It is impracticable to get them here. I also recommend that one good carpenter be employed. As to building material for the post, timber will be procured from the present lumber camp. Captain Quintana, Capt. G. C. Smith, assistant quartermaster, and myself cordially agree that it would be better and cheaper to build the post of stone. I am decidedly of the opinion that no other structure should be commenced here. Limestone is abundant, and from my own experiments and the assurance of a man in this company who has had experience in burning lime, I think it the very best quality of limestone; there is an abundance of it within 200 yards of either post. I have asked for only what, after careful observation here, I deem absolutely necessary, and I sincerely hope it will receive the favorable consideration of both yourself and the commanding general.

I have the honor to be, colonel, very respectfully, your obedient servant,

CLARENCE E. BENNETT,
Lieutenant-Colonel First Cavalry California Volunteers, Comdg.

BRIGADE HEADQUARTERS, DISTRICT OF CALIFORNIA,
Sacramento, February 14, 1865.

Lient. Col. R. C. DRUM,
Asst. Adj. Gen., Hdqrs. Dept. of the Pacific, San Francisco:

COLONEL: The movement of Captain Doughty from Camp Chico to Smoke Creek is temporarily deferred until the road becomes passable. The snow is very deep on the summit. General Bidwell has gone over to Susanville, and is expected back in a day or two, when I shall learn further on the subject.

Very respectfully, your obedient servant,

G. WRIGHT,
Brigadier-General, Commanding.

SAN FRANCISCO, February 15, 1865.

Major-General McDowell,
Commanding Department:

DEAR SIR: The California State Telegraph Company respectfully request you to offer a reward of \$50 in gold, each way per trip to any soldier or other person who will volunteer to ride express across the break in the Overland Telegraph Line between Mud Springs and Fort Laramie, and carry such telegraph dispatches as may be delivered to him for that purpose. In addition to the reward above mentioned, the company will be responsible to you for any horses killed in such service.

Respectfully,

H. W. CARPENTIER,
President California State Telegraph Company.

[Indorsement.]

If you can find a man, citizen or soldier, who will undertake this employ and send him. The nearer one can be had to the break the better. Report by telegraph.

[I. McDOWELL.]

SPECIAL ORDERS, } HEADQUARTERS DISTRICT OF OREGON,
No. 36. } Fort Vancouver, Wash. Ter., February 16, 1865.

I. Company D, First Washington Territory Infantry, will repair from Fort Boisé to Fort Vancouver.

By order of Brigadier-General Alvord:

W. I. SANBORN,
Second Lieutenant, First Washington Territory Infantry,
Acting Assistant Adjutant-General.

BRIDGER, February 18, 1865—10.20 a. m.

Capt. F. HAVEN,
Acting Assistant Adjutant-General:

Lieutenant-Colonel Collins, commanding Fort Laramie, promises to keep express running over broken part of line, which will be O. K. to-morrow. I leave for Camp Douglas to-morrow. Flour is safe for the present.

P. E. CONNOR,
Brigadier-General.

SPECIAL ORDERS, } HDQRS. DEPARTMENT OF THE PACIFIC,
No. 51. } San Francisco, Cal., March 7, 1865.

2. Capt. William B. Hughes, assistant quartermaster, U. S. Army, will report in person to the chief quartermaster at these headquarters for assignment to duty in Nevada. He will turn over to the officer selected to relieve him all the public money and property in his possession.

6. Col. Allen L. Anderson, Eighth Infantry California Volunteers, having been mustered into the service, will assume command of his regiment, headquarters at Fort Point. The regimental staff officers will repair to Fort Point without delay and report for duty.

By command of Major-General McDowell:

R. C. DRUM,
Assistant Adjutant-General.

HEADQUARTERS DISTRICT OF UTAH,
Camp Douglas, Utah Ter., near Great Salt Lake City, March 7, 1865.
Maj. Gen. IRVIN McDOWELL,
Commanding Department of the Pacific:

GENERAL: The District of Utah, under my command, having been transferred from the Pacific to the Missouri Department by order of the Secretary of War, I deem this an appropriate occasion to return to you the expression of my personal regard and thanks for the uniform kindness and approbation which I have received at your hands while connected with the Department of the Pacific. On the eve of my departure for the eastern part of my new district, in pursuance of orders from Major-General Dodge, I take the liberty of respectfully asking your views, if it be not deemed unadvisable to communicate them, relative to the future of the Third Infantry Battalion California Volunteers, to the end that I may co-operate with you in the premises. I should be pleased to learn, if not inconsistent with your views, whether it is proposed to increase the battalion by recruiting, and also the disposition, if any has been made, of the recommendation of Captain Johns for promotion to the lieutenant-colonelcy of the battalion. So long connected as I have been with the Department of the Pacific and its welfare, I shall ever entertain the liveliest interest in its future, and hope to be able at all times to render all the assistance in my power, and, consistent with orders, to promote its well-being, security, and prosperity. Permit me again, general, to renew the expressions of my appreciation for your kindness in the past and the assurances of my high regard.

Very respectfully, your obedient servant,

P. EDW. CONNOR,
Brigadier-General, U. S. Volunteers.

STATE OF OREGON, EXECUTIVE DEPARTMENT,
Portland, March 7, 1865.

Maj. Gen. IRVIN McDOWELL, U. S. Army,
Comdg. Department of the Pacific, San Francisco, Cal.:

GENERAL: I have the honor to inform you that seven companies of infantry have been raised under your call and mustered into the service.

Two more are full and ready to be mustered in. I have appointed Capt. George B. Currey, First Oregon Cavalry, lieutenant-colonel, and Capt. John M. Drake, First Oregon Cavalry, major of the First Oregon Infantry. I respectfully request that they be discharged from the cavalry to enable them to accept the promotion tendered them. I made this request some time ago through General Alvord, and have heard nothing from it since. The tenth company for the infantry is about half full. As it is being raised in the mining districts, I fear it will be some time before it is filled.

Very respectfully, your obedient servant,

ADDISON C. GIBBS,
Governor of Oregon.

HEADQUARTERS DEPARTMENT OF THE PACIFIC,
San Francisco, March 8, 1865.

His Excellency H. G. BLASDEL,
Governor of Nevada Territory, Carson City, Nev. Ter.:

MY DEAR SIR: I have the honor to acknowledge the receipt of your letters of March 2 and 4, relating to reports of Indian disturbances at Honey Lake, Cal., and on the route leading from Humboldt County, Nev. Ter., to Idaho Territory. Orders were given some time since to send a company to Honey Lake. I send you herewith a copy of a letter on the subject to Hon. J. Bidwell.* The movements of the force from Chico (General Bidwell informs me) is temporarily delayed on account of the snows in the Sierra. I have sent your letter of the 4th to General Wright, with instructions to take such necessary measures as the case may require to give protection in the quarter indicated. I will remark that last year a company of Nevada troops was posted in the vicinity of Honey Lake and subsequently removed on the application of the citizens. What progress is making in recruiting the Nevada volunteers? I will need them for the protection of the State, and trust you may meet with success in your efforts to raise them. I hope the Legislature may assist you by some such measures as have been adopted by California and Oregon.

I have the honor to be, general, very respectfully, your most obedient servant,

IRVIN McDOWELL,
Major-General, Commanding.

WASHINGTON, D. C., March 9, 1865.

Major-General McDOWELL,
San Francisco, Cal.:

The Secretary of War authorizes the mustering out of the six companies of infantry raised for special service against the Indians.

H. W. HALLECK,
Major-General and Chief of Staff.

SAN FRANCISCO, March 10, 1865.

Governor F. F. Low,
Sacramento, Cal.:

I have received authority to muster out the Mountaineers, and shall do so. I have to-day called on you for an additional regiment of infantry.

* See February 7, p. 1129.

BRIGADE HEADQUARTERS, DISTRICT OF CALIFORNIA,
Sacramento, March 23, 1865.

Col. R. C. DRUM,

Asst. Adjt. Gen., Hdqrs. Dept. of the Pacific, San Francisco:

COLONEL: Captain Starr returned last evening with his company (F), Second Cavalry, from Amador County, having been relieved by Captain Knight and company of same regiment. A portion of the ordnance supplies for the Second Cavalry came up from Benicia Arsenal last night; the residue will be sent up by the boat to-night. Colonel Wainwright informs me that he sends everything embraced in the requisition excepting a portion of the saddles and the cartridges for Maynard carbines, which have not arrived from the East, but are expected by the next through steamer. As Captain Starr is under orders for Chico, Camp Bidwell, I have deemed it proper to direct him to retain his Sharps carbines and ammunition until they can be replaced by Maynards, as the arrival of the ammunition for the latter is uncertain, and it cannot be manufactured in this country. When the general was here last week I had a brief conversation with him in relation to the movement of troops over the northeastern portion of this State during the coming spring and summer, with a view of affording protection, not only to the settlements in that quarter, but to the great thoroughfares leading from Chico and Red Bluff to the headwaters of the Owyhee River. The distance from Red Bluff to the Owyhee mines is about 300 miles via Fort Crook, and with little labor the road will be practicable for the passage of loaded wagons over the whole distance. The greater portion of the travel will be by the Fort Crook

CHAP. LXII.] CORRESPONDENCE—UNION AND CONFEDERATE. 1169

route, but many will take the route from Chico by Susanville and Surprise Valley, and in any event troops must be sent to the country beyond Honey Lake to protect the settlements, as the Indians have been committing depredations there during the whole winter, and will continue to do so until properly chastised. Half of Captain Mellen's company, Second Cavalry, at Fort Crook, can be spared from that post during the summer for field operations, and in addition, if two full companies of cavalry are employed in the service above referred to, it is believed that ample protection can be given to all. Under these circumstances the propriety of retaining Captain Doughty with his company at Camp Bidwell, with a view of the summer movements, is submitted to the consideration of the general.

Very respectfully, your obedient servant,

G. WRIGHT,
Brigadier-General, Commanding.

Two more are full and ready to be mustered in. I have appointed Capt. George B. Currey, First Oregon Cavalry, lieutenant-colonel, and Capt. John M. Drake, First Oregon Cavalry, major of the First Oregon Infantry. I respectfully request that they be discharged from the cavalry assigned to duty as assistants to provost-marshal-general, superintendent volunteer recruiting service, and chief mustering and disbursing officer for California and Nevada, in place of Brevet Major Andrews, hereby relieved. Acknowledge receipt by telegraph.

By order of the Secretary of War:

E. D. TOWNSEND,
Assistant Adjutant-General.

HEADQUARTERS DEPARTMENT OF THE PACIFIC,
San Francisco, March 22, 1865.

Judge J. P. ALLYN,
U. S. District Judge, La Paz, Ariz. Ter.:

SIR: I have the honor to acknowledge the receipt of your communication of the 7th instant, addressed to the major-general commanding, and am instructed to say in reply that a very large force, and it is believed a sufficient one for the wants of the public service, is now under orders for Arizona. Quite a strong force will be posted in Southern Arizona, and one of the best officers of his grade in the service has been sent to command. The citizens of the Territory will receive full protection from all enemies either foreign or domestic.

Very respectfully, your obedient servant,

R. C. DRUM,
Assistant Adjutant-General.

Capt. J. M. ROPES,
Second California Cavalry, Camp Union:

CAPTAIN: I am instructed by the general commanding to say that the design in ordering you to Camp Babbitt was to cover the real movement in view, which is to capture the man Rudd and his whole party and bring them to this place. The inclosed copies will give you an insight into the whole affair. You will hold out the idea that you are going to that post for the purpose of operating against Indians in Owen's River Valley. When in Mariposa County, say at Hornitos, you can halt to recruit your horses, get forage, &c. At this point you are only a few miles from your destination, and with the aid of the deputy provost-marshal, whom Captain Robinson has instructed in this matter, you can work secretly for the capture of these parties, particularly

Governor F. F. Low,
Sacramento, Cal.:

I have received authority to muster out the Mountaineers, and shall do so. I have to-day called on you for an additional regiment of infantry.

* See February 7, p. 1129.